

~~THE~~
A
TREATISE
OF FAITH.

Wherein is declared, how
a man may liue by Faith, and
finde reliefe in all his necessities.

Applied especially vnto the vse of
the weakest Christians.

By **EZEKIEL CULVERVELL.**

The Iust shall liue by Faith.

The seventh Edition, corrected and amended
Ephel. 6. 16.

Above all, taking the Shield of Faith.
Rom. 15. 4.

*Whatsoever things were written afore-time,
were written for our learning, that wee
through patience, and comfort of the Scrip-
tures might haue hope.*

L O N D O N,

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TO
ALL GODS
People, who haue
enjoyed any benefit
by my Ministry, e-
specially of my Pa-
storall Charge.

DEARELY Belo-
ved in the *Lord*,
although I can-
not but be pri-
vie to my selfe, of many de-
fects in discharge of my du-
tie, which G O D required
at my hands toward you,
(which I humbly beseech

The Epistle

the Lord and you to pardon) yet this hath beene, is, and I hope shall be, to the end of my dayes, my comfort, that I haue not laboured in vaine amongst you. What were my Labours, and successe thereof, I must appeale to the Consciences of you who are yet liuing; for you know, that not a few are now at rest with the Lord, whose holy liues and happie ends gaue good testimony hereof. But to leaue these to the wise consideration of such whom they may concerne, and to giue vnto all, to whom these presents shall come, a just account of my proceedings herein; I doe professe, that for many yeeres past, I haue
had

Dedicatorie.

had my thoughts much exercised about this prime Grace of Faith; (by which alone we receiue all saving grace, and without which, none :) and by long experience, I found through conference with many of diuers sorts, that very few attained to the true knowledg, much lesse to the right vse of faith, either in the assurance of their saluatiō, or well ordering of their conversation.

For to passe over all carnall Protestants, who onely *haue a forme of Godlinesse*, making an outward shew thereof, *and deny the power of it*, in walking after their owne lusts: I haue observed very many, who haue in truth laboured after salua-

Few attaine either to the true knowledge, or right vse of Faith.

I Sort.
Carnall
Protestants

The Epistle

2 *Sort.*

tion, yet through want of good direction, haue made forsaking of their sinne, the ground of their beleeving; & so building such a weightie matter vpon so weake a foundation, could never come to such certaintie of their salvation, or constancie in a holy conversation, as true Faith would haue brought them vnto.

3 *Sort.*

Some others I haue seene who being deeply affected with the sence of their misery, & knowing that there is no meanes of recoverie, but by Christ, haue desired nothing more, then to be delivered, and restored by him; yet these not knowing the right way how to attain to Faith, (by which alone
we

Dedicatorie.

we doe receiue Christ, and all his benefits) haue spent many yeares vnprofitably, and vnfruitfully.

Others there be, who perswading themselves, that they haue Faith, and thereby be quieted from feare of condemnation, yet much wanting the life and power of Faith, neither so honour God and their profession, nor in time of tryall finde that sound peace and comfort, which a liuely Faith would certainly procure. By all which it appeareth, how few they be that haue attained to the true knowledge of Faith, what it is, how it is gotten and increased, and how to liue by it.

The consideration where-

¶ 4

of

4 Sort.

Want of life
and power
of Faith,
hinder sound
peace.

Few attaine
to the true
knowledge
of faith.

The Epistle

of grieving my soule to see
so many mistaken in so
weightie a matter, and so
much labour to be lost,
hath beene the chiefe moov-
er of me, to imploy all my
thoughts how this great e-
vill may be redressed.

How to
get, and
keepe faith.

Whereupon entring into
deeper consideration, how
this might be attained, I
well perceived, that (seeing
Gods truth revealed vnto
vs in his Word, is the sole
ground of Faith,) the onely
way to get and keepe faith,
is to be well acquainted
with Gods Word; in which
I cannot sufficiently admire
the wisdom and loue of
G O D, in providing such
store of heavenly comforts,
to relieue vs in all our ne-
cessities.

Dedicatorie.

cessities : so that had we the knowledge, and the right vse of them, we should then see what were the life of Faith, and the blessed estate of a Believer in this world, above all others estates though never so excellent.

These thus being, I gaue my selfe to the search of the Scriptures, to finde out what these heavenly comforts were, which God hath so abundantly provided for our reliefe, in all time of need. And to this purpose, (with no small labour) haue gathered all the promises (as well as I could) out of both the Testaments, which being laid together, made a great heape of heavenly treasure, such as any of vnder-

The Epistle

derstanding, would greatly admire and rejoyce in: and I may in truth professe, I was much affected with the bare reading of them.

But well considering, that the naked laying downe of these promises, would not be sufficient to direct every one to the right vse and fit application of them, for the begetting and increasing of Faith: I haue laboured to draw these vnto severall heads, such as in mine opinion may containe all our necessities, that at leastwise the weakest sort may more fitly apply them to their severall vses, and so by Faith bee comforted, when all other helps fayle them.

Dedicatorie.

If in this my labour I haue
not so sufficiently satisfied
the desires of the most judi-
cious: I must content my
selfe, that according to the
measure of grace received,
I haue laboured to be help-
full to such as stand in need
hereof; and haue carefully
avoyded, whatsoever I haue
thought might hinder their
profiting, and specially all
controversies about Faith,
and haue plainly shewed
out of the Scriptures, what
I haue conceived to be the
truth; wherein I may haue
this defence of my fayling,
that I haue not had any
guide in this Labour, ney-
ther haue I seene any who
haue in this way gone be-
fore mee, and therefore I
entreate

The Epistle Dedicatorie.

entreate my Reverend brethren in the Ministerie, whose abilities doe farre exceede mine, that they would perfect this, which is but weakely begunne. And for my part, I will not cease to pray, that this may bee as profitable to others, as painefull to my selfe, which the Lord graunt, for his **CHRISTS** sake.

EZEKIEL CULVERVELL,

TO



TO THE CHRISTIAN READER.



HE leading of
a happie life
(the attaine-
ment wher-
of, this Trea-
tise directeth
vnto) is that
which all desire; but God struth
onely discovereth, and Faith
onely enjoyeth. In the first *A-*
dam, our happinesse was in our
owne keeping: but he, by tur-
ning from God to the Creature,
made prooffe what, and whence
he was; a Creature raised out of
nothing, and without the sup-
porting power of him, in whom

A

all

To the Christian

all things consist, subject to fall into a state worse than nothing againe. Hence God, out of his infinite Power, and depth of goodnesse, intending the glory of his Mercy, in restoring Man, would not trust Man with his owne happinesse; but would haue it procured and established in the person of a second *Adam*, in whom we recover a surer estate than wee lost in the first: For though *Adams* Soule was joyned to God, yet that knitting was within the Contingent and changeable libertie of his owne will: but now we are brought to God in an everlasting Covenant of Mercy, by Faith in Christ; who, by taking the nature of Man into vnitie of his person, and not the person of any, became a publicke person, to be the Author of eternall salvation to all that receiue him; and so gathering vs that were scattered from God, into one head,

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head, bringeth vs backe againe
to God, by a contrary way to
that whereby we fell, that is, by
cleaving to God by Faith, from
whom we fell by distrust. A fit
Grace for the state of grace, gi-
ving the whole glory to God,
and emptying the scale of all
selfe-sufficieny, and inlarging
it, to receiue what is freely
wrought, and offered by ano-
ther. Thus we come to haue the
comfort, and God the glory of
mercy: which sweet Attribute,
mooued him to set all other At-
tributes on worke, to make vs
happie. Out of the Bowels of
which Mercy, as he chose vs to
eternall Salvation in Christ, so
vouchsafeth he all things neces-
sary *to Life and Godlinesse*. And
as the same loue in God giueth
vs Heaven, and furnisheth vs
with all things needfull in the
way, vntill we come thither:
So the same Faith which saueth
vs, layeth hold likewise on the

*man
fell by dis-
-trust - he
receiues againe
thru the wly faith*

To the Christian

Psal. 16. 11.

Promises of necessary Assistāce, Comfort, Provision, and Protection: and this office it performeth in all the severall stations of this life, vntill it hath brought vs vnto the enjoying of Him, *in whose presence is fulnesse of joy for evermore.*

1 Pet. 4. 19.

2 Tim. 1. 12

We see that same loue in parents, which mooveth them to giue an inheritance to their sons, mooveth them likewise to provide for them, & to trainethem vp in experience of their fatherly care. So it pleaseth our first and best Father, besides the maine promise of Salvation, to giue vs many other rich and precious Promises, that in taste of his Goodnesse and Truth in these, we may at length yeeld vp our Soules to him, as to our faithfull Creator, with the more assured comfort; and the longer we liue here, be more rooted in Faith. *I know whom I have trusted,* saich aged S. Paul. But alas, how

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how little is that wee know of his wayes, because we obserue him not, making good his Word vnto vs! *All his wayes are Mercy and Truth*, and every word is a *tryed Word*. For the better helpe of Gods people, to know their portion in those good things, which their Father not onely layeth vp for them, fortimes to come, but layeth out for them here, as his Wisedome seeth fit: this reverend and holy man of God hath compiled this Treatise, wherein he layeth open the Veines of Promises, hidden in the Scriptures, to the view of every Christian, and digesteth them in their orders: and withall, sheweth their severall value, and vse, for the beautifying of a holy life; which, Witslesse exercised, of themselves would not so well haue discerned.

Now that we may the rather benefit our selues by this Treatise, it will not be inconvenient

Iob 26. 14.

Psal. 25. 10.
And 13. 6.

Psal. 31. 19.

To the Christian

to know these foure things.

I

First, that it supposeth a Reader grounded in the knowledge of the Nature and Properties of God, of Christ and his offices, of the Covenant of Grace, and such like : because as in an Arch, one Stone settleth another; so there is such a linking together of Points in Divinitie, that one strengtheneth another. For from whence hath Faith that efficacie, but because it is that which is required in the Covenant, to lay hold on the free Promise? And whence haue the Promises their strength, but from the constant Nature of *Iehovah*; who giveth a beeing to his Word, and is at peace with vs, by the all-sufficient Sacrifice of the Mediator of the New covenant? Words haue their validitie from the authoritie of the speaker : Were not Faith founded on the Word of an infinite God, so thoroughly appeased, the

Reader.

the Soule would sinke in great Temptations, whereas now even Mountaines vanish, before a beleeving Soule. For what can stand against Christ, who is able to subdue all to himselfe? Hence it is, that now wee are by Faith safer then *Adams* in Paradise, because wee haue a promise, which he wanted. Safer it is to be as low as Hell with a promise, then in Paradise without it, because Faith, wrought by the power of God, hath what strength God hath; on whom it resteth, and therefore worketh such wonders: God honouring that Grace, which honours him so much.

But how soever the knowledge of these things serveth the argument in hand; yet it must not be expected, that he should be long in these things, which are but co-incident, and should be fore-knowne: which I speake, because some of

Phil. 3. 21.

To the Christian

weaker judgement not considering the just bounds of Treatises, may expect larger handling of some things. Whereas he hath laboured especially to furnish the Argument in hand, and not to load the Discourse.

2

In the second place, it must be knowne, that the fruit of these things belong to such as are in Christ, in whom all promises are *Yea and Amen*, made and performed. He that by the immortall Seed of the Word and Spirit is borne againe, may claime a title to that he is borne vnto. These promises be as well his inheritance, as Heaven it selfe is. For clearing of this, there be three degrees of Promises; one of salvation, to absolute and personall obedience; but this, by reason of weakness of the flesh driveth vs to a despaire in our selues, and so to the second promise of Life, by Christ: This requireth nothing

Three degrees of promises.

thing but receiuing by Faith, which is wrought in those that are given to Christ, whilest Grace is offered, the Spirit cloathing the words with a hidden and strong power, and making them operative; when they are commanded to beleue, their hearts are opened to beleue. To persons in this estate, are made a third kinde of Promises, of all that is needfull in this World, vntill all Promises, end in performance: Of both these Promises; and the last especially, this Booke speaketh.

Thirdly, it must bee pressed vpon those that meane to profit, that they resolute to come vnder Christs Government, and be willing to be led by the Spirit into all revealed truth. Wisdom is easie to such as are willing; and the Victory is as good as gotten, when the will is brought from Thraldome to base affections, to resolute to be

A s guided:

To the Christian

guided : For such a heart lyeth open to Gods gracious working, and the Spirit readily closeth with such a Spirit, as putteth not barres of Obstinacy.

4. Notwithstanding, we must know in the fourth place, that when wee are at the best, we shall yet be in such a conflicting state, as that we shall long after that glorious libertie of the Sonnes of God, after wee haue done the worke God hath giuen vs to doe. For God will haue a difference betwixt Heaven and Earth; and sharpen our desire of the comming of his Kingdome; which nothing doth so much, especially in times of outward prosperitie, as those tedious combates of the inner man: And yet let this raise vp our spirits, that it is so farre, that this remainder should prejudice our interest in Happines, that thereby we are driven every day to renew our claime to the

Reader.

the Promise of pardon, and so
to liue by Faith, vntill this vn-
cleane issue be dried vp. These
sowre herbes helpe vs to relish
Christ the better. Moreover,
though in this Life our ende-
vours come short of our desires,
and we alwayes allow a greater
measure then we can attaine vn-
to : yet we may, by stirring vp
the Graces begun in vs, and by
suing God vpon those promises
of his Spirit and Grace, where-
by he hath made himselfe a deb-
tor vnto vs ; come to that mea-
sure, whereby we shall make
the profession of Religion glo-
rious, and louely in the eyes of
others, and comfortable to our
selues ; and so shine farre brigh-
ter then others doe. Why then
doe we not, in the vse of all san-
ctified meanes, begge of God,
to make good the promises,
wherein he hath caused vs to
trust ? Doe we not, beside Life
of our Bodies, desire hea'lth and
strength

To the Christian

strength, to discharge all the offices of ciuill Life? And why should we not much more (if the Life of God be in vs) labour after health, and vigour of Spirit, and for that anoynting of the Holy Ghost, whereby wee may doe and suffer all things, so as we may draw others to a liking of our wayes? The truth is, Satan laboureth to keepe vs vnder beliefe of particular Promises, and from renewing our Covenant, in confidence, that God will perfect the worke that he hath begun, and not repent him of his Earnest. So farre as thus we cherish distrust, we lie open to Satan. Strengthen faith, and strengthen all. Let vs therefore at once set vpon all duties required, and be in loue with an holy Life, aboue all other liues, and put our selues vpon Gods Mercy and Truth; and we shall bee able from experience, so farre to iustifie all Gods wayes,
as

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as that we would not be in another state for all the World. What greater encouragement can we wish, then that our corruptions shall fall more and more before the Spirit, and we shall be able to doe all things through Christ that strengtheneth vs?

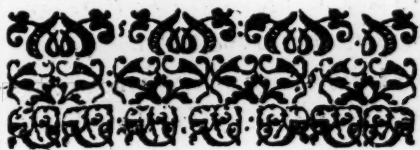
To make these wayes of God more plaine vnto vs, this paines is taken by this man of GOD. Not to disparage the labours of other holy men, (as farre as I can judge) there is nothing in this kinde more fully, iudiciously, or favorily written, with greater evidence of a Spirit, perswaded of the goodnesse and truth of what it sets downe. And though (distinct from respect to the Author) the Treatise deserveth much respect, yet it should gaine the more acceptance, especially of those that are babes and young men in Christ, that it is written by a
Father

To the Christian Reader.

7
7
Father of long and Reverend esteeme in the Church : who hath begun in all these rules to others. As for our bodies, so for our soules, we may more securely relye on an olde experienced Physitian. He commendeth it vnto thee, having felt the kindly working of it vpon himselfe. The Lord by his Spirit convey these truths into thy heart, and vpon good felt hereby in thy soule, remember to desire GOD that he may still bring forth more fruit in his age, vntill he hath finished his course with credit to the Gospel, and an assured hope of a blessed change.

Graves Inne.

RICHARD SIBS.



TO THE CHRISTIAN READER.



I F any GRACE,
(and if not
Grace, what
else?) doth de-
serue so to be
commended vnto the people of
God; as they may be set on fire
with desire of it; till their de-
sire be satisfied; surely among,
and aboue all other GRACE,
the Mother & Nurse grace,
the Queene and Soueraigne
GRACE,

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GRACE, which bringeth forth, and breedeth up; that nourisheth & cherisheth, that commandeth and ordereth all other GRACES, even FAITH deserveth as much. FAITH I say, which is to the soule as the soule is to the body. The life of it: and to the little world, as the Sunn is to the great world. The light of it: that which warmeth, quickneth, comforteth, encourageth the person in whom it is. Doth it not then deserue the best paines of the most judicious, & industrious Divines to set it out? Great paines hath beene taken hereabouts by men of good note & name. So much, & so well hath beene uttered and published on this subiect since the latter spring of the Gospel, as to utter

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ter and publish any more, may be thought to doe no more then what hath beene done before: yet without preiudice to any other, to the prayse of Gods GRACE in the Author of this Treatise, be it spoken. Neuer any tooke such paines to so good purpose in & about the Foundation of FAITH, as he hath done. The onely, true, proper Ground-worke of FAITH is GODS promise: Whatsoever is promised may safely be beleevd, whatsoever is beleevd without a promise, is presumed. As FAITH is the life of the soule, so GODS promise is the life of FAITH. Desirest thou FAITH? Take notice of GODS promises. Wouldest thou haue thy FAITH, like the light in the LORDS Sanctu-
ry,

To the Christian

Ford of
Faith as
well as
origin

ry. never to goe out? Acquaint
thy soule with Gods promises,
know them, meditate on them,
conferre about them: let them
be continually in thy minde,
memory, heart, and tongue. If
thou findest it too hard a taske
for thee to finde them out, to
rank them in order. & to make
fit application of them (which
is indeede an hard taske,) Be-
hold, here GOD hath sent E-
ZEKIEL CVLVERVELL,
as of old he sent EZEKIEL
Bvsi, to set out the promises
of GOD more plentifully and
pertinently then ever before :
and that to breed FAITH,
where it is not : to strengthen
it, where it is weake : to settle
it, where it wavereth : to re-
paire it where it decayeth : to
apply it aright to every need :

to

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to extend it to sanctification as well as to justification: and to point out the singular use of it in matters temporall, spirituall, and eternall.

The subject matter of this Treatise, is fit to be undertaken by a man well exercised in the holy Scriptures, and well acquainted with the disposition of mans heart towards these promises: Such an one is he who hath penned and published this Treatise. His exercise in the Scripture hath enabled him to gather together heapes of promises. His experience of the disposition of mans heart, (having piercingly dined ther-into through much friendly and familiar conference with sundry sorts) hath enabled him to set those heapes in a fit and
due

To the Christian

due order. What I say of him, I know of him, for from mine infancy haue I knowne him, and vnder his Ministry was I trained up in my younger yeers: he being at the least two and twentie yeeres elder then my selfe. Now because of all the Ministers that ever I knew he hath beene one of the most painfull, faithfull, and powerfull, gine me leaue (good Reader) to set downe somewhat of his practise for a patterne to others. What manner of entering vpon his pastorall Charge he had, is not vnknewnto them that were vnder his Charge. Very few, if any at all, did he finde fit to receiue the holy Cōmunion: which mooued him by the space of many moneths from morning to night, every day

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day of the weeke to instruct in the first Oracles of the Word of GOD every one vnder his Charge, sometimes one by one severally, and other times many ioyntly together: which he did with such successe, as there were but few that were not able to giue a reason of their hope to be saved, and so were admitted to the Lords Table.

From which time ever after, so long as hee continued there, he had weckly meetings in his Church for all sorts, distinctly on severall dayes, to Catechise them in the Principles of Religion: wherby (I am perswaded) he did more good than by preaching, which yet was very powerfull, and not in vaine. For as his owne and his hearers labours, in teaching & learning.

To the Christian

learning abounded, so God gave answerable fruits in obedience to the Word. For as the Lords day was very Religiously observed : so the foule sinnes, wherunto people vntaught are vsually given, were there abandoned, and all contentions among neighbours so laid aside, as most lovingly they came to one anothers house. And though there were many poore, and none greatly rich, yet did none of the poore begge abroad for food, but were relieved at home.

Among other evidences of the power of Gods Word among them, I will record one, a very remarkable one, and worthy to be had in more frequent use. It was this : In time of great dearth of Corne, & other food, there

Reader.

there was order taken by publique Authoritie, that every Family should for-bear one meale in the weeke, and upon the Lords day bring the value of it to the Collectors for the poore. This being faithfully performed by them all, therewith they did provide good Corne, which cost eight or nine shillings the Bushell, and sold it to the poore at twelue pence the Pecke, and yet reserved a good stocke to set the poore on worke. These, and many other good workes were done under his Ministry, who was readie on all occasions to presse the Doctrine of FAITH: so as the Preaching of FAITH hindereth not the performance of good workes. This Treatise will gine evident prooffe thereof.

To the Christian Reader.

*of. Well use his Paines, and
thou shalt not lose thy paines.*


WILLIAM GOUGE.



QUESTIONS and ANSWERS

vpon a small TRACT,
written by Mr. *Ezekiel*
Culverwell, touching
the way to a blessed e-
state in this life.

Q.  What is the estate
of drowſie pro-
feſſors?

A.  A little grace
they haue; but mixed with many
groſſe faylings.

Q. What is the eſtate of ſuch
as haue more life of faith?

A. They endeavour to walke e-
very way unrebukably.

*

Q. May

Q. May such an estate be enjoyed in this life?

A. Yes no doubt: albeit after divers measures, according to that grace which they haue received.

Q. By what meanes may such a blessed estate be obtained?

A. By an often and plentiful feeding vpon Christ.

Q. Why by feeding vpon Christ?

Ioh. 1. 14.

A. Because of his fulnesse, we receiue grace for grace. Reade Ioh. 1. 19. & 2. 3.

Q. How come we to feed vpon Christ?

A. Onely by Faith. Ioh. 6. 35.

Q. What if we feed seldome, or but weakely vpon Christ?

A. We cannot haue much spiritual strength.

But what if we feede often, and plentifully?

A. We shall be fat and flourishing.

Q. May we feed oft in the day vpon Christ?

A. Yes

A. Yes verily.

Q. But how?

A. By setting before vs those sweet promises which God hath made vnto vs : and by applying them particularly vnto our selues.

Q. How is that done?

A. First, we are to get the true meaning of them : next to see that we haue a sufficient warrant to apply them.

Q. Let vs see this in an example.

A. The Apostle Paul Writing to the Corinthiās, hath these words: But of him are yee in Christ Iesus, who of God is made vnto vs, wisdom, and righteousness, and sanctification, and redemption.

1 Cor. i. 30

Q. What conceiue you to be the meaning of this Scripture?

A. That every true beleever, is by Gods spirit made a living member of Christ, in whom he is made by God a true partaker of all things needfull to salvation, &c.

* 2

Q. That

For the further enlarge-
ment of this
point, reade
his Treatise
of Faith frō
page 5. to
page 9.

Q. That is for the meaning :
how is it now to be applyed ?

A. Thus: seeing God who is All-
sufficient and faithfull, hath in his
Word promised these great promi-
ses to every true beleever, there-
fore I, who doe truly, though
weakely beleene in Christ, may
boldly assure my selfe that all these
promises are mine, and therefore
shall want no grace needfull for
my present comfort.

Q. But are we able to belecue
thus of our selues ?

A. No ; for faith is the gift of
God, so that we can no further be-
leene, then as we be drawne there-
to by Gods good and holy Spirit.

Q. What must we doe then
to obtainethis faith ?

A. We must often and earnestly
cry to God in the name of Christ
to obtaine it.

Q. Are all these things easie
to be performed ?

A. Nothing lesse.

Q. Why ?

A. Be-

A. Besides our owne great untowardnesse to beleene, the Devill our common adversary omits no cunning or diligence, to hinder us therefrom.

Q. How doth he effect this?

A. Either by keeping us altogether from the worke, or by beguiling us about it.

Q. What are the lets in our selues?

A. They are chiefly two, either our not prizing of Christ, or our owne unworthinesse.

Q. Who are they that set light by Christ?

A. Such as feele not their spirituall wants.

Q. And who are they that are letted by their unworthinesse?

A. Such as though they highly prize Christ and his benefits, yet the sense of their owne vilenesse causeth them to draw backe, when they should apply Christ for their comfort.

* 2 *Q. How*

Q. How may the first sort of these remoue the first let?

A. They are seriously to be-
thinke them of their estate, and
what an uncomfortable account it
will be, when God shall call them
to it: first, in that they haue not
growne in grace themselves; se-
condly, in that they haue not beene
lights of good example vnto others;
and so in the third place, haue
gained the lesse glory vnto God,
vnto whom all glory is due.

Q. What say you to those of
the second sort, who are kept
downe with sence of their own
vnworthinesse?

A. They are to know, that all
Gods promises are free, so as no
vnworthinesse of theirs, ought to
hinder them from beleening Christ
calling such to come vnto him.

Mat. 11. 28.

Q. But how doth Satan be-
guile both these?

A. He makes the first sort, who
are light-hearted, to beleeue that
they haue more faith than indeede
they

they haue, and that their case is better then in truth it is.

The other sort, who are heauie-hearted and soone discouraged, be tempts and perswades that all their labour is but in vaine; and that they beleene not, when indeed they doe.

Q. For redresse whereof, what course ought either of these two sorts to take?

A. They are carefully to examine themselves.

Q. How shall they doe that?

A. By considering and well weighing these markes that follow; whereby they may the better judge of their estates.

Astouching such as conscionably endeavour to nourish their faith, but yet feare they haue none: they may discerne the truth of their faith by certaine secret operations.

Q. Which are they I pray you?

No fruits,
no faith.

A. First, such feeble within them an unfained griefe for their want of faith. Secondly, an vncessant care for attaining it. Thirldy, a reverend esteeme of God; loving him with all their heart. Lastly, a tender Conscience, fearing to displease him, yea, in the smallest matters.

Q. Are these the markes of a true faith?

A. Yes questionlesse, howsoever the parties in whom it is, are not sensible of it.

Q. How is true comfort discerned from the counterfeit?

A. By these notes. True comfort is usually very hardly gotten, & long ere it be felt. Such as come by it suddenly and easily, may mistrust their comfort is not sound, till they see some better proofes thereof.

Q. What is another propertie of true comfort?

A. If it be that which springs from faith (especially in weake beleivers)

beleevers) they are very fearefull of being deceived.

Q. Is that all?

A. No; for though they be perswaded they haue saving Faith, yet this their perswasion is joyned With povertie of spirit, and a mourning for their spirituall wants.

Q. How are the poore in spirit discerned?

A. They haue alwayes such a low esteeme of themselves, that they highly esteeme the graces of God in others: Whereas the other sort are so merry and light-hearted, that they thinke too well of themselves, and too meanely of others better then themselves.

Q. Now tell me what are the markes of a sensible faith?

A. Such as haue tasted the sweetnesse and comfort of it, they cannot be satisfied, but hunger and laboure after more: Whereas the full Soule loatheth the Honey-combe.

Q. Is

Q. Is there no other marke but this?

A. Yes one more, and that may serue for all, namely this, where strong faith is, there will be great obedience; even as like fire, like heate: on the contrary, whosoever is carelesse of his conversation, and barren in the fruits of his holy profession, his Faith must needes be either weake or dead.

Q. What vse is to be made hereof?

A. If any be so ill advised upon examination, as to deceive himselfe with fancie in stead of faith, let him goe about this worke more serionsty: which whosoever shall wilfully neglect, shall lament his folly in the end. Whereas he who putting this dutie in practice, constantly feeding upon Christ, shall thereby grow more and more in grace, and not onely attaine to a blessed life here, but to eternall life hereafter, the full reward of all his labours.

F I N I S.

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A
TREATISE
OF FAITH.

*Wherein is declared how a
man may Live by Faith,
and finde reliefe in all
his necessities.*



Tis a matter
much to be la-
mented, that in
this cleare light
of the Gospell,
so few attaine
to the right end of the Gospell,
which is to live by FAITH, as
we shall see by and by further
laid open to such as will con-
sider.

Few attaine
the end of
the Gospell.

B

For

Vnregenerate.

For to say nothing of all vnregenerate men, who never felt any worke of Faith for their true conversion, and therefore could never finde any sound comfort of their salvation.

Regenerate.

The matter that I complaine of is this, That many of Gods children, who haue some true Faith, and hope to be saved by Christ, (as they professe, and others in charitie are so to conceiue of them) doe not enjoy that sweet life & blessed estate in this world, which God their Father hath provided for them, and they full well might attain, were not the fault in themselves.

Two things

The truth hereof may appeare in these two things especially.

I

Small comfort.

First, that so few doe hold fast that joy in the holy Ghost, which might comfort them ouer all the discouragements of this life, either in forgoing the sweet delights of this world,

or

or in patient bearing the manifold troubles of this life, which vsually are their portion.

Secondly, That so few doe cast out such a sweet savour of holy conversation, as might make *those that dwell under their shadow* (as the Prophet speaketh) *to give a sent like the Wine of Lebanon, that is, their family to be religious.*

Or to speake more plainely, they be not many even of those who take vpon them the Christian profession, who haue gotten that certaintie of their salvation and constancy in holy conversation, which might abundantly comfort themselves, and mooue others to desire and labour to be like them.

To proue these to be so, is not hard, the life and practise of the most of our professors daily witnessing the truth hereof.

The consideration of these, hath oft and long mooved me,

2

Little conscience.

Hos. 14. 8.

Few professors attaine either to that certaintie of salvation, or such an holy conversation as they might.

to seeke how this great evill might be redressed, & to make knowne by Gods Word, how all Gods Children may enjoy this large allowance of their Father, to live comfortably, and to die happily, so farre as in this vale of misery may be attained, whatsoever shall be said or done to the contrary by any adversary notwithstanding.

Remedic.

Hab. 2. 3.
Rom. 1. 17.
Gal. 3. 11.
Heb. 10. 38.

To live by Faith, what?

This seemeth vnto me, to be notably set out vnto vs in that one sentence, *The just shall live by Faith*; which for the excellency thereof is often repeated, both in the Old and New Testament, and confirmed by the examples of Gods worthy Servants in all ages, as is plentifully to be seene *Hebr. 11.* The true meaning whereof is this, that the man who is now accounted just and righteous before God: being justified & sanctified by Christ as he first was made alive by the holy Ghost through Faith, recei-

receiving Christ : so likewise by the same Faith he is to receive in and from Christ, the continuance of this life, both in all comfort that he shall receive all needfull blessings ; and in all good conscience, to yeeld vnto God all required obedience : wherein are layd downe two maine pillars of our holy profession.

One : That all grace which we want, is alone in Christ, and from him to be received by vs, that it may be ours.

The other, That all this grace which is in Christ for vs, is made ours only by faith, whereupon followes this our principall conclusion, in this Treatise intended ; That the onely way to attaine to all comfort in Gods favour, and conscience to live a godly life, by which alone our life and death be happie ; is to get, keepe, and increase this precious gift of faith, whereby

B 3 alone

Comfort.

Conscience

Two maine
Pillars of
our profes-
sion.

All grace in
Christ made
ours by
Faith.

Therefore
get, keepe,
and increase
faith.

2 Pet. 1. 3.

alone we receiue Christ, & in him
all things pertaining to life & god-
linesse.

Now to come to a more full
opening, and so to a more plen-
tifull vse of these so heavenly
matters, especially for such as
most neede helpe herein: this
must be layd as the foundation
of all this building.

Man crea-
red holy &
happy, hath
by his diso-
bediēce lost
himselfe and
all his po-
steritie.

That man being created of
God, perfectly holy and happie,
and having by his disobedience
vtterly lost both, and cast him-
selfe and all his posteritie into
the contrary misery of sinne and
damnation, so that neither he
himselfe, nor any other Crea-
ture was able to deliver him out
of this misery, and restore him
to former happinesse.

The man-
ner of his
delivery.

It pleased the Divine Maje-
stie to ordaine, that the second
Person in Trinitie, the onely
begotten Sonne of the Father,
should assume and take to his
Divine nature, the Nature of
Man,

Man, that so he might become
a meete Mediatour betweene
God and man ; to which end
the Divine Nature sanctified
the humane Nature which hee
tooke, & filled it with all grace
for vs ; whereby he was made
Iesus Christ our Lord, *That of
his fulnesse we might receiue grace
for grace ;* that is, in stead of
that grace which God gaue
Man by creation, and hee lost
by disobedience, and God long
before promised, and shadowed
in the Ceremoniall law,
and required in the Morall law,
in stead hereof (I say) we haue
in Christ fully and truely all
grace needfull for our salvation,
and to bring vs to a farre more
excellent estate then we lost by
our transgression.

All grace is
from christ.
Iohn 1. 16.

All which are most sufficient-
ly by the Apostle drawne to
four heads.

But, *ye are of him in Christ Ie-
sus, who of God is made to vs wise-*

dome, and righteousnesse, and sanctification and redemption. In which Scripture I desire may be observed, specially these two things, as most pertaining to our purpose.

Two Observations.

Christ works all our workes for vs, & giues them freely to vs.

First, that the Wisedome, Iustification, Sanctification, and Redemption, whereby any sinner, naturally *foolish, guiltie, defiled, and in bondage*; is made *wise, justified, sanctified, and redeemed*; is all and alone in Christ, who is made of God vnto vs all of these; that is, he himselfe wrought all these things for vs, and giues them freely to vs, and no other way can any man haue any of these, but from and in Christ, as is expressely sayd in the first words of this verse, where it is said, that *yee are of him*, that is, of God in *Christ Iesus*: that is, made by God one with Christ, set into him (by Faith) as shall in the second generall

generall poynt bee shewed.

The other speciall poynt, which I thinke meete in this forenamed Scripture to be observed is this ;

That whereas all who looke to be saved by Christ, in all the accusations of their conscience for any sinne, doe runne to Christ alone for pardon of their sinne : yet many of them being overcome by their corrupt nature, and so falling into sinne, doe pray to G O D for more grace to mortifie the same, and doe purpose and strive to master it (both which must bee done) but these men not so cleerly seeing, that all power to mortifie all sinne, and to practise all good duties, lyeth onely in Christ, and must from him bee received by vs ; that so wee may prevaile ; herein they faile, that not receiving this power from Christ, nor well knowing how, doe lose much labour, and

2. Observation.

Many seeke to be justified by Christ, not to be sanctified by him.

in long time get small victory;
yea, rather many times their
corruptions get strength over
them.

Remedie.

The chiefe remedie of this
evill I take to be this, that as
wee obtaine pardon of sinne,
and bee justified by applying
Christ vnto our selues: so
wee in like manner must apply
Christ vnto our selues for our
sanctification, being no more
able to purge our selues, then
to iustifie our selues.

This is liuely represented vn-
to vs by the Parable of the vine
and of the branches, that as the
branch receiues all sap, where-
by it is fruitfull, from the vine,
so doe wee from CHRIST;
therefore hee himselfe saith
(*Without me yee can doe nothing*)
and to like effect the Apottle
speaketh plainly. *neverthelesse*
I live, yet not I, but Christ liveth
in me.

Iohn 15. 5.

Gal. 3. 20.

Reason.

The reason hereof is as ma-
nifest,

nifest, that mans Nature being
so wholly corrupted, that he
hath no inclination, much lesse
abilitie to doe Gods will, Christ
taking Mans Nature, hath so
sanctified it in his owne Per-
son, that it is able perfectly to
please God, which puritie of
his Nature being in some mea-
sure cōmunicated to vs sinners,
wee are *changed into the same*
Image from glory to glory, even as
by the Spirit of the Lord; which
the Apostle Peter calleth to be
partakers of the Divine Nature.

2 Cor. 3. 18

2 Pet. 1. 4

By all which and the like many,
it is evident, that as all our com-
fort for our full and free justifi-
cation must bee had from and
in Christ alone; so all the pow-
er whereby wee may mortifie
our corruptions, and performe
all holy duties, lyeth in Christ
alone, and must be had in and
from him. And thus much for
the former generall poynt, that
all grace we want is in Christ.

Now

2. Of faith.

Now for the second, that Christ, and all grace in him, is received by Faith, *Wee are well to weigh the nature of his Faith, what it is, and how it is gotten and kept,* that so we may liue by it : wherein this is to be remembered, that in this businesse, wee haue nothing to doe, but with a true saving Faith, which is vsually tearmed a justifying Faith, not for that it doth properly for any worthinesse in it selfe, or by any efficacy in it, make righteous, but onely for that as a weake hand, it receiveth Christ our righteousness, who hath fully wrought all righteousness for vs, and freely bestowed it on all those who receiue him by this hand of Faith. Now then to say what this Iustifying Faith is, (howsoever many learned Divines haue diversly defined, or described it ;) I conceiue, the whole summe of it, may thus be

be sufficiently set forth vnto vs.

Iustifying Faith is a beliefe of the Gospell, whereby I receiue Christ offered vnto me in the same.

What Iustifying faith is.

This is plainely to be seene in this Scripture, among many other; *Iohn 1. 12.* But as many as receiued him, to them he gaue power to be the sonnes of God, euen to them that beleene on his name. Which I desire may be well considered, for that so many be deceived in this matter of Faith, and that diuersly: who all by the light of truth may be drawne into the right way, and so finde that sweet and precious fruit of Faith, which so few attaine vnto. For the better vnderstanding whereof, we are to obserue two speciall points pertaining to the nature of this iustifying Faith.

1. *First, what it hath in common with all other kinds of Faith.*

2. *Secondly,*

Faith is a
believe.

What is to
be belee-
ved.
Gospell.

2. Secondly, *what in speciall
whereby it differeth from them all.*

For the former, I call it a be-
liefe, which is a giving credit
to that which is spoken, where-
by a man is assured, that it is
true which is spoken; which
assurance may be more or lesse,
according to the perswasion
wee haue of the truth of the
speaker.

Now, the matter to be be-
leeved, is here said to bee the
Gospell. That is, the glad ty-
dings of Reconciliation made
by Christ Iesus betweene God
and man, which though it bee
diversly, and in sundry speeches
set out vnto vs in holy Scrip-
tures, yet all is most sufficient-
ly contained in this one sen-
tence delivered by Christ him-
selfe, *Ioh. 3. 16. For God so loved
the world, that he gaue his only be-
gotten Sonne, that whosoever be-
leeueth in him, should not perish,
but haue everlasting life; wherein
this*

this is evident, that the matter
to be beleevd vnto salvation is
this : That GOD the Father
mooved by nothing but his free
loue to mankind lost, hath made
a deede of gift and graunt of his
Sonne Christ Iesus vnto man-
kinde, that whosoever of all
mankinde, shall receiue this
gift by a true and liuely Faith,
he shall not perish, but haue e-
verlasting life, which the same
Apostle expressly saith, *1 Ioh. 5.*
11. This is the record, that God
hath given to vs eternall life; and
this life is in his Sonne : meaning,
that this it is, which God hath
witnessed for vs to beleue,
which *he that doth not, makes God*
a liar; and shall most justly be
condemned therefore: this then
is the first thing in true Faith to
be considered; that every soule
to whom GOD sendeth this
message of the Gospell, doe
truely beleue and giue credit
vnto it to be true, that GOD
hath

Matter of
Faith.

Historicall
faith neces-
sary to justi-
fication, but
not suffici-
ent.

hath made graunt of Christ to sinners, so that if he accept this grant, he shall be saved. This is that Faith which in Schooles is called Historicall, because it goeth no further then to giue assent and credit to the Story of that which God speaketh to be true, which one may beleue for another; and therefore this cannot be true justifying Faith, and this may be in those that know they are bidden to the wedding, yet refuse to come: so that though this be necessary to true justifying Faith, yet it is not sufficient: therefore in justifying Faith, there is required another and more speciall worke; namely, *To receiue Christ, and life in him offered in the Gospell*, which was the second generall poynt to be considered in the nature of this justifying Faith; Namely, and beside the assent of the minde and judgement to the truth of the Gospell, wee giue

giue consent with our heart, and will, and so willingly and gladly accept **G O D S** gift of Christ, whereby indeed he is become ours, and wee his: and so we in him *be made partakers of all things pertaining to life and godlinesse*, as the Apostle Peter speaketh, where I would haue this specially to be marked, that hee saith, this is by the *knowledge or acknowledging* of him, which I vnderstand to be by true Faith, whereby wee know and acknowledge Christ to be ours.

This I the rather obserue, for that I see some honestly minded herein beguiled, to imagine that a man may be a true member of Christ, and so be justified, before he thus actually beleue, and thereby apprehend Christ. I deny not but that some weake in Faith may feare that they doe not beleue, and that they haue not apprehended Christ,

The second special work of faith is to receiue Christ offered vs in the Gospel. 2 Pet. 1. 3.

No member of Christ without Faith.

2. Signes of
weak faith.

Christ, when in deed they haue apprehended him, though they feele it not; who may be discerned partly by their heavines, for want of sence of Faith, but especially by their loue they beare to God, shewed manifold wayes, whereof we shall heare more in the tryall of Faith.

But that hee who never apprehended Christ by beleeuing, should ordinarily be a member of Christ, I cannot see; sure I am, the Scripture constantly speakes otherwise, as *Iohn 1. 12.*

As many as received him, to them he gaue power to be the sonnes of God, euentothem that beleene in his name. And to like effect often, that we are all the children of God by Faith in Christ Iesus. That we liue by the Faith of the Sonne of God. That Christ dwelleth in our hearts by Faith.

Gal. 3. 26.

Gal. 2. 20.

Eph. 3. 17.

In which and the like many, it is evident, that Faith is the Instrument whereby wee receiue

ceiue Christ our righteousnesse and life. And this is the constant opinion of all sound Divines, (so farre as I know.)

Thus then wee see that the very nature of Faith consisteth in the true acceptatiō of Christ, proclaimed in the Gospell.

Now followeth to be considered how this Faith is to bee obtained and increased, that so we may liue by it, wherein we haue two poynts to be observed.

1. *First, what is the ground of Faith?*

2. *Secondly, how Faith is hereon builded.*

But before, this blockke (at which so many stumble) is to bee remooved. That wee yet speake not how a man that hath Faith may know it to be so (whereof more in due place) but how one that indeed hath not apprehended Christ by Faith, may attaine vnto it. So that one-ly

How Faith is gotten,

3. Poynts.

Note here how wee know wee haue Faith.

**Causes and
effects of
Faith differ-
ing.**

ly wee seeke the causes which beget this Faith, not the effects of Faith, which onely proue we haue it.

Many not discerning this difference, doe much mistake, and being asked what caused them to beleue, they say, because they haue truely repented, and changed their course of life, which if it proceed not from Faith, is not so much as a sound prooffe of Faith, much lesse can it be any cause to draw them to beleue.

By which mistaking it comes to passe, that such persons building their Faith vpon their life (which is subject to many changes) can never haue sound and stedfast constant opinion at the best. We haue needs therefore to looke for a more sure ground where to build our Faith, which must stand against so many and mightie stormes, wherewith it is so vsually assaulted.

The

The onely firme ground of this saving Faith, is Godstruth, revealed in his Word, as is plainly taught, *Rem. 10. 17. So then Faith commeth by hearing, and hearing by the Word of God.* And so likewise it is sayd of the *Ephes. 1. 13. That they by hearing the Word of Truth, the Gospell of Salvation, beleaved;* which is as manifest to reason, in that there is not any thing in Heaven or in Earth, which can testifie to vs such good will in God to saue vs; but wee must haue Gods owne Word to witnesse this vnto vs, and all little enough. It is a matter so incredible, that the holy and just God, who cannot abide any iniquitie, but will certainly giue to every sin his due punishment, yet of his owne free mercie hath given and granted to poore sinners eternall life.

Therefore hath the Lord so often, and so evidently spoken

no

The onely ground of Faith, is Godstruth. Reason why?

Reason.

Heb. 1. 3.

1 Ioh. 5. 11

Three witnesses in
heaven.Three witnesses on
earth.

nolesse, that he might thereby
moue vs to beleue, expressly
affirming, This is that which
is testified: *That God hath given
vs eternall life. and this life is in
his Sonne.* For our further con-
firmation wherein it is said *uer.*
7. that this is witnessed both
by three witnesses in Heaven. The
first, *the Father*; the second, *the
Word*: that is, *the Son of God, the
second person in Trinity*; the third,
the holy Ghost: which three be
one Divine Nature, and testi-
fie the same things: as also by
three witnesses on earth, all
which be in every true beleue-
ver; and none else. The first,
the Spirit; the second, *the Water*;
the third, *the Blood*; *Which agree
in one, witnessing the same things*:
whereby are meant by the first,
our Spirit; by the second, our
sanctification; and by the third,
our justification; that in the
mouth of so many witnesses,
this truth, which of all others
is

is the greatest (yet most hardly received) may stand sure for the consolation of all beleevers, and conviction of all vnbeleevers, &c.

To which is further added, *vers. 10.* He that beleeueth in the Sonne of God, hath the witnesse in himself, he that beleeueth not God, hath made him a lyar, because he beleeued not the record which God witnessed of his Sonne.

The selfe-same Word of Life is in sundry other Scriptures published vnto vs, because the Lord knoweth wee haue neede to heare of it continually, wee are so full of doubting in time of temptation: therefore our Saviour himselfe proclaimeth this glad tydings, *Iohn 3. 16.* For God so loved the World, that he hath given his onely begotten Sonne, that whosoever beleeueth in him, should not perish, but haue everlasting life: & *ve. 17.* For God sent not his Sonne into the world, to condemne

Vers. 10.

condemne the world, but that the world through him might be saved.

So likewise *Ioh. 12. 47.* I came not to condemne the world, but to saue the world.

Againe, *1 Ioh. 22.* If any man sin, we haue an Advocate With the Father, Iesus Christ the Iust. ver. 3. And he is the Reconciliation for our sinnes, and not for ours onely, but for the sins of the Whole world.

And *Ioh. 1. 29.* Behold the lambe of God, which taketh away the sins of the world.

So the Apostle saith, *2 Cor. 5. 19.* For God was in Christ reconciling the world vnto himselfe, not imputing their sinnes vnto them, and hath committed to vs the Word of reconciliation.

In all which, and many other Scriptures, this is manifest, that GOD in his Word hath made a generall offer of salvation in Christ, and inviteth all (to whom he sendeth his servants, the Preachers of his Gospell)

to

to come to Christ; that they might be saved, as is plaine in the Parable of the Wedding, which is therefore called the Gospell, that is, good newes: because it bringeth forth this gladtydings of *great joy that shall be to all people*, as the Angels of the Lord told the Shepherds at the birth of Christ, *Luk. 2. 10.*

Mat. 22. 1

And this is the same which our Lord Iesus himsele, after he had finished his whole work of mans Redemption here on earth, and was to ascend vp to his Father, to prepare a place for all his members, commaunded his Apostles, and so consequently gaue in commission to all their successors, the Preachers of the Gospell, to proclaime and *publish this Gospell to every creature*: that is, to every man and woman, that so every soule, to whom the sound of the Gospell should come, might haue sufficient ground whereon

Mark: 16.

15.

to build their Faith & be saved, or be made without excuse for neglecting so great salvation, which at the first began to be Preached by the Lord, and afterward was confirmed by us that heard him, Heb. 2. 3. This then is the onely ground whereon saving Faith is builded,

Why many
belecue not.

Name'y, this generall pardon proclaimed in the Gospell to poore sinners, which I haue very plentifully proved, for that it is not well considered by many who faine would belecue, yet being ignorant hereof, doe long time pine away with grieve, for that they see nothing which might make them (being so vile in their owne eyes) so bold as to beleue that there is any such loue in God towards them, as to giue Christ vnto them.

Others more dangerously presume of Gods favour, without any such ground whereon they build their perswasion, but one-

ly on the outward change of their life, which often is found deceitfull, as was before shew-
ed.

Now followeth how a poore sinner (yet void of saving grace, & finding nothing in himselfe, which may make him bold to beleue) may build vpon this ground, that so he may attaine to true Faith, whereunto these three considerations be necessary.

How to
build Faith,
on the word

Three con-
siderations.

First, *What is said.*

Secondly, *To whom?*

Thirdly, *By whom,* that so he may haue good warrant to beleue that hee shall enjoy this mercy offered.

What is said.

For the former, the poore distressed sinner is to weigh with himselfe, that in this Gospel, and glad tydings of salvation, is proclaimed and freely offered forgiveness of sinnes through Christ, as is plaine by the Apostle *Paul* his preaching to them

Our owne
unworthi-
nes a maine
let to faith.

at Antioch, Act. 13. 38. Be it
knowne unto you therefore, men &
brethren, that through this man is
preached unto you forgiveness of
sinnes; where, as in all the for-
mer Scriptures, and in many o-
thers, Christ and all his benefits
for our justification, sanctifica-
tion, and full glorification is
the matter offered, which being
that which every humbled sin-
ner most desireth, how can it be
but welcome newes to heare,
that there are such things pre-
pared and offered as he most
desireth, which must needes
moue him oft to sigh for the
same, and say, Oh that I might
once haue my part in this in-
estimable treasure: but present-
ly comes into his minde his
owne vnworthinesse, which
driues him as farre backe from
all hope, that ever any such as
he should haue part therein,
wherein many a poore Soule
doth remaine a long season, be-
cause

cause hee cannot see any thing which might make him bolde to beleue, that there is any such benefit prepared for him.

For remedy whereof, he is in the second place deeply to weigh this wonderfull mercie of God, who so freely offerst this great benefit of Christ, and all his merit not to the righteous, but to sinners; yea, to all without exception, to whom the Gospell commeth, as wee haue seene in the former Scriptures, where the ground of faith was layd; And because such as haue most feeling of their sins, are most fearfull, and hardliest brought to beleue that this is tendered to them: therefore are they more especially called, as appeareth, *Mat. 11. 28.*

Where Christ himselfe having proclaimed, that all things are delivered to him of his Father; meaning as else-where, that all power is giuē to him, wher-

2 To whom

The Laden with sinne be specially called,

Mat. 28. 18.
Heb 7. 27.

by hee is perfectly able to saue all them that come vnto God by him, inviteth all that labour and are heauy laden to come vnto him, promising that hee will ease them; whereby every poore sinner, who feelles his wofull estate by reason of his sinne, and Gods curse hanging over his head for the same, may certainly know that hee is the partie whom Christ calleth to come to him, and to whom this benefite of Christ and Salvation in him is freely offered, that so he may be somewhat more raised vp, to conceiue hope, that he shall in due time enjoy the same; to which and every one who faine would belecue, is to consider, that as there is no grace in any, why he should hope for such favour at Gods hands; (for Gods mercy in preparing and offering his Sonne a redemption for sinners, is all together free and vndeserved) so on the other side,

Gods grace
is free.

side, there is no sinne which ought to hinder any one from receiving pardon so freely offered vnto him : but rather as the greatnesse of the disease should more hasten the sicke to seeke to such a Physition as can cure all diseases, and not keepe backe such as be called to be cured : so no hainousnesse of sinne should driue any from comming to Christ (who is able and willing to cure all that come vnto him) but rather hasten the poore sinner more speedily to come to Christ, and so much the more, for that Christ shall haue greater glory in pardoning great offenders, and more loue from them being pardoned. As a Physition shall haue more credite in curing great than small diseases. So then the maine thing that must moue and draw a poore sinner to come to Christ to be eased, is the free mercy of God offering Christ

A fit comparison.

What must moue a sinner to come to Christ.

without exception to all that being laden would be eased, which every one must apply to himselfe, that seeing it hath so pleased God to send these glad tydings to him, to call him, command, and beseech him to receiue his grace offered: therefore he neede not feare, but may boldly beleue & receiue Christ offered to him, as wee shall further heare by and by.

3
Who prom-
iseth,

For our further helpe, wherein, in the third place it shall be highly needfull, well to weigh who it is that maketh this great offer vnto miserable sinners; even God himselfe, who is both 1. *able*, and 2. *willing*, and 3. *faithfull*, to performe what hee promiseth; all which are so manifest that they neede no prooffe for the truth of them.

But we haue neede oft to set them before vs for our vse, to strengthe our Faith in making vs more boldly to relie on Christ.

To

To this end are specified these testimonies of GOD's power, mercy, and truth so often repeated in the Scriptures, that we might haue them ever before vs to vphold vs against our doubtings and feares, whereof our nature is full; for though in generall none will deny but God is Almighty, yet it may appeare in all ages, not onely the wicked, but even Gods children haue doubted of Gods power, as though he was not able to helpe them, as it is evident in Gods people in the Wildernesse, in their often murmurings through their distrust of Gods power, *Can God furnish a Table in the Wildernes.* For this cause was the Lord so often constrained to oppose his Almighty power against their distrust. As for *Sarabs* laughing, thinking it impossible shee should haue a childe, the Lord said to *Abraham*, *Is any thing*

1 Gods power.

Gods power oft called into question even by the godly.

Psal. 78. 19.

Gen. 18. 14.

Num. 11. 23

One cause
of vnbeleefe.

hard or impossible to God. And againe to Moses objecting. *Whether all the fish in the Sea should be gathered for food for Israel in the Wildernesse. The Lord answered: Is the Lords hand waxed short thou shalt see whether my words shall come to passe or not.* And the like many, whereby it appears to be a great cause of vnbeleefe, that looking too much vpon the impossibilities, which are apparent to vs, and not opposing to them Gods power, we so despaire of helpe, as is most sensible to be seene in poore afflicted consciences, whose chiefest feare and doubts are, that their sinnes are greater than can be forgiven, and they thinke it an impossibilitie for such as they are to be saved.

Who now knowing by Gods owne Word, that Salvation in Christ is freely offered and proclaimed even to them, though never so vile and vnworthy and
that

that by God himselfe, who is of
all power in *Heaven and Earth*
to doe whatsoever he will, and to
whom nothing is impossible:
this may bring the afflicted and
despairing sinner at least thus
farre as to say, Then it may be,
God will be mercifull vnto me,
wherein I doubt not may bee
found some true faith in apprehending the mercy offered, though
so weake as cannot be discerned
or felt by the beleever himselfe,
and this I should take to be the
lowest degree of faith.

For the further strengthening
whereof, it shall be much a-
vaileable for all such as yet feele
not their Faith, and for every
weake beleever, to cast their
eyes vpon the wonderfull mer-
cy & goodnesse of God, which
alone maketh him so loth to
cast away any poore sinner, and
willing to saue even his ene-
mies, and ranke traytours a-
gainst his high Majestie. Here
if

Pla 115. 3.
135. 6.
Ier 32. 17.

Weakest
Faith.

2. Good-
nesse and
mercy of
God.

2 Pet. 3 9

Observe.

if ever, is a fit place for all such Scriptures, as set out Gods mercy to poore sinners the more to perswade them to beleeue, as that of *Ezek. 33. 11.* where the Lord sweareth by himselfe; saying, *As I live, saith the Lord, I haue no pleasure in the death of the wicked, but that the wicked turne from his way and live: turne yee, turne ye from your euill wayes, for why will yee dye oh house of Israel.* And to like effect is that of *S. Peter, That God is not willing that any should perish, but that all should come to repentance.* Which Scriptures and many the like, are not to be vnderstood of Gods determining will and decree, but of his revealed and approving will, which he would haue vs to know and beleeue, that thereby wee might bee drawne to rest our selues vpon him for salvation, which whosoever (though never so great sinner) shall doe, he shall not

not perish, but haue everlasting life.

This then is that sure foundation of Faith, whereon all that truely beleue doe build: namely, the rich and free mercy of God revealed in the Gospell, whereby all that shall bee saved be drawne thankfully to accept this mercy so freely offered to them being yet starke dead in their sinnes, and voyde of all saving grace; and therefore all they who looking into themselves, and finding nothing to draw them, but all to driue them from hope of life, are often and much to set before them this vnspeakable and vnuenable mercie of Almighty God as in preparing such a remedie for all our mileries; so in making so free a grant thereof in the Gospell to all sinners, excepting none. And now more specially in tendring it to them: so that they may boldly accept this

Foundation
of Faith.

this mercy in Christ offered to them, and shall not sin but please God herein, that thereby they may be drawne on in a further degree to beleue to finde mercy at Gods hands : whereunto if one thing be added, I see not what can be wanting to make the sinner bold to lay hold vpon Christ, with all his merits so freely offered to him by God, who is so able and willing to bestow *Christ even vpon his enemies.*

3.
Gods truth.

This one thing I meane, is *Gods truth* and faithfulness in performing with his hand whatsoever commeth out of his mouth ; as *David* and *Salomon* oft professed, which howsoever (as before I speake of *Gods power*) it is confessed of all, that God is both faithfull and just in all his promises, yet nothing is more common then in time of tryall to distrust, and feare, God will not be as good

Too common a vice to call into question
Gods truth.

as

as his Word at last, whatsoever was said, wee feare we shall perish ; we neede not seeke for prooffe hereof, which is so recorded in the liues of the most worthy seruants of God, who are otherwise highly commended for their Faith: he that hath any in-sight into himselfe may see too much of this in himself, how readie we are to call into question Gods truth, when God deferreth the helpe wee looked for.

To passe by all others, and to see this in the matter wee haue in hand : from whence is it, that so few of those that be truly humbled in the sight of their misery, who know and desire Christ ; yea more, who haue heard and in generall beleeved the Gospell that it is the glad tydings of salvation, that Christ bids all that be heauie laden to come vnto him, and hee will ease them ? what is the cause, I say,

Why so few
humbled,
beleuee.

say, that so few of these doe so lay hold on Gods Word, as to beleuee and to rest assured of their salvation by Christ?

I know no better answere then this, that when it comes to our selues, we cannot beleuee God will performe his Word to vs; some thing or other will be objected by our vnbeleeving hearts, why wee may not beleuee, against all which we haue no other Buckler to hold out but Gods truth, as *Ps. 91. 4. His truth shall be thy Shield & Buckler*; which is such, that he cannot lye nor deceiue. To this end it is that God is called *a the God of Truth*; Christ *b the faithfull and true witnesse*; the holy Ghost *c the Spirit of Truth*; The Gospel *d the Word of Truth*; that when our faithlesse hearts shall stagger and doubt, whether that shall be which God hath spoken, we may stay our selues vpon this immoueable Rocke (*God is faithfull.*)

a Psal. 31. 5.

b Reu. 3. 14

c Ioh. 14. 17

d Eph. 1. 13

1 Cor. 1. 7

faithfull.) As often it is repeated to strengthen our weake Faith. This then remaineth for the setting of the heart of the weake in Faith.

That so oft as doubts arise concerning his Salvation by Christ, whether God so loue him, that he hath given him his onely begotten Sonne, that he beleeuing might not perish, but haue everlasting life, he hath no other thing in the world to perswade him but this, that *God, (who cannot lie)* hath said it, and therefore he may & ought to beleue, that Christ and all his benefits are his; wherein the more to mooue him both what a great sinne it is, not to beleue, no lesse then to *make God a lyar*, as the Apostle *Iohn* expressly speaketh, & also what fearefull punishment it procurreth, even a certaine and remediless condemnation, as our Saviour himsefe denounceth.

By

1 Cor. 10.

13.

1 Thes. 5.

14.

Tit. 1. 2.

1 What a great sinne not to beleue.

1 Ioh. 5. 10.

2 What danger.

Iohn 3. 18.

How true
Faith is be-
gotten & in-
creased.

Most need-
full to get
Faith.

Many seeke
for markes
of Faith in
vaine.

By these and the like considerations is true Faith, both first begotten, and afterwards increased in all those that shall be saved, which I haue more fully laid open, not onely for that it is the most principall matter to be regarded, concerning true saving Faith; namely, how he that hath it not, may attaine to it.

But also, for that it is, if not the least knowne and laboured for, yet least attained vnto. For I haue obserued many very inquisitiue for some markes of Faith, who never so much as knew any thing which might draw them effectually to beleeue.

And therefore now to end this point concerning the right and orderly way, whereby an vnbeleever is brought to true and saving Faith, my advise is to all that finde their Faith weake, and consequently their liues

liues much out of frame, that first they take good heede whereupon they build their Faith, and that vpon Gods mercy and truth revealed in the Gospell, which never changing are a sure foundation; and not vpon their owne change which oft is deceitfull, and at best variable, and indeed is onely an effect and fruit of Faith, accordingly shewing the strength and weakentesse of our Faith, and can by no meanes be made any cause thereof.

Thus haue we seene both what this Faith is whereby the iust doe liue, and by what meanes it is attained.

Now least any should gather out of the former, that any man may by his owne indeavour, vsing these meanes, attaine to Faith; I thinke meete to adde this, that although it be Gods will and commandement to all, to whom he sendeth his Gospel,

Build Faith
on Gods
truth.

Change of
life an ef-
fect, but no
cause of
Faith.

Faith is not
mans pow-
er, but
wrought by
Gods spirit.

^a Rom. 8. 1

^{32.}

^b Act. 13. 48

^c Ephe. 2. 8

^d Ioh. 6. 44.

¹ Cor. 1. 31

pel, that they should beleeeve
and receiue Christ offered vnto
them, and therefore it is the
dutie of every one so to doe,
and it is their sinne, and shall be
their condemnation who doe
not thus, as hath beene said in
all respects; yet such is the cor-
ruption of all mankind by *A-*
dam's fall, that not one soule
hath either will or power to re-
ceiue his grace in Christ offered
vnto him. ^a For God hath shut vp
all in vnbeliefe, that he might haue
mercy vpon all; and ^b so many be-
leeued as were ordained to eternal
life, and ^c Faith is the gift of God,
& ^d none can come to Christ except
the Father draw him. Which is
wisely disposed by God, that no
man might haue cause to glory
in himselfe, but that the glory
of mans salvation may be given
to God. From whence it com-
meth, that besides this com-
mon favour of saluatiō in Christ
tendred of all in the Gospel;
yea,

yea, and besides the common gifts of the Spirit which many receiue, who never received Christ by Faith. As knowledge both of mans misery and the remedie thereof; sorrow for the one, and desire of the other; with such others (besides these I say) God in a speciall grace
"doth giue his holy Spirit to
"all that shall be saved, who
"doth inwardly draw and en-
"cline their hearts to beleue
"Gods free and gracious pro-
"mises, and so thankfully to
"accept Christ offered vnto
"them, whereby indeede they
"be truely made partakers of
"Christ, and all his benefits, and
"thereby be justified and sanc-
"tified, and shall be fully and
"everlastingly glorified.

And thus is a poore sinner by Faith made the childe of God, and heire of Glory. Now before wee proceede to our principall intention, to shew how this justified

The worke
of Gods
Spirit in
such as shall
be saved.

How it is
knowne a
man hath
this Faith.

Causes of
Faith.

1. Inlight-
ning.

2 Mouing
the affecti-
ons.

stified man may liue by his faith; It shall not bee lost labour to shew how this may be knowne of any, that he hath this true Faith, and how every true beleeuer may be able to proue that he doth so, this certaine and infallible knowledge in any man that he hath true Faith, *Riseth joyntly from the causes and effects thereof*, and not from either a part, as shall be shewed.

Vnder the causes I comprehend all that worke of God whereby he worketh Faith in any, which standeth specially in these three things.

1. That God by his Word and Spirit first enlighteneth the vnderstanding, truely to conceiue the Doctrine of mans miserie, and of his full recovery by Christ.

2. Secondly, By the same meanes he worketh in his heart, both such sound sorrow for his miserie, and fervent desire after

with; ter Christ the remedie, that he
can never be at quiet till he en-
joy Christ.

3. Thirdly, God so manife-
steth his loue in freely offering
Christ with all his benefits to
him, a poore sinner, that thereby
he drawes him so to giue credit
to God therein; that he gladly
accepts CHRIST offered vnto
him. These three workes of
GOD, whosoever findeth to
haue been wrought in himselfe,
he may thereby know certain-
ly he hath Faith. But without
these, what change of life foe-
ver may be conceived, there
can be no certaintie of Faith,
and therefore I againe advise,
that this be first and especially
looked vnto for our comfort,
wherein that none be deceived
with shewes of these in stead
of substance, I take these to
be true notes of soundnesse. For
the first of inlightning there can
be no doubt.

3 Drawing
to belseue.

Notes of
soundnesse.

I.

For

2
Triall of
sorrow.

For the second of sorrow, seeing the causes still remaine, namely, corruption and affliction, therefore this sorrow must continue to our liues end, though in a different manner, now mingled with comfort; whereas the former before Faith could haue none.

False sorrow drieth up.

Fearefull to grow secure after sorrow for sinne.

Whereas on the other side, the sorrow that quite drieth vp, was never found, as it is to be seene in many, who being once deeply afflicted, and in great heavinesse for their miserable estate, afterward coming to some comfort, are growne so secure and senselesse, that having no true griefe or remorse for their daily corruptions, content themselves, that they were once cast downe. Whose liues as they be foule and full of blottes, so their ends bee fearefull, either senselesse or vncomfortable: so dangerous it is, to quench the

the Spirit in any part.

Againe, for the tryall of our desires after Christ, to prooue that they be not sudden flashes, this is a certaine marke of soundnesse; that the more wee taste of Christ, the more wee covet him. As the Apostle *Peter* exhorteth all that be newborne; *If so be they haue tasted how sweet the Lord is*, and this is that holy hunger after righteousness, to which our Lord Iesus promisseth blessednesse, which many mistake, for such a desire as going before all faith, hath no promise of blessednesse.

And great reason there is hereof, why all true beleevers should more and more thus hunger after Christ, for that whiles we *live here we receiue but the first fruits onely*, and we haue but an earnest penny of that fulnesse we shall haue, and therefore wee cannot bee fully satisfied with that wee

Tryall of our desire.

True desire will not bee satisfied.

1 Pet. 2. 1, 2
Mar. 5. 6.
Holy hunger.

Why our hunger after Christ should bee constant.

D

haue

haue received, but still desire more.

4.
Triall of
Faith.

Lastly, for the tryall of the third worke of God, whereby hee worketh Faith, that any may know God hath wrought this in him indeed and in truth, and not in conceit and opinion (wherein many bee deceived,) I take this to be most infallible in the weakest of those who may know they belecue, that though in temptations they be driven from their hold, yet afterward they returne vnto their rest, and finde Gods holy spirit drawing them yet to belecue in God because of his word, which though it bee weake yet it is true Faith; and not that wauering which hath no Faith in it.

Difference
betweene
Faith and
wauering.

Simile.

As may bee laid open by a plaine comparison, for the weaker sort. In a paire of gold weights when they be emptie, either ballance will hang wauering

vering and not rest on either side: but if a graine be put into one aboue the other, it will weigh it downe, yet so as the winde or a little jogge may set it vp; but if it be left alone, the graine will weigh it downe, and so hold it: so is it betwene weake Faith and wavering. When there is any credit given and so any resting on Gods word after temptation, there is true faith; but where there is nothing but hanging in suspense, and vncertainty, that is wavering, *which cannot looke to obtaine any thing, as the Apostle James speaketh.* Thus by the causes is every one to try himselfe, whether true faith haue beene wrought in him, which indeed are the more certaine proofes, though not so easily seene.

James 1. 7.

Now follow the proofes taken from the effects and fruits of Faith, which be more mani-

Proofes from effects

fest, but not so certaine, vnlesse it be also as manifest that they come from faith.

Two chiefe
effects, joy,
and loue.

To make this plaine to those for whose sakes I write these (that is, weake beleeuers :)

The principall effects of Faith, be joy and loue; joy in the benefit, and loue to God the Author of it. These bee such as a

man may easily see whether he hath them in him or no. But if any man can say hee hath joy of his salvation, and loues God for it; to say nothing yet of the truth of these, vnlesse hee can proue that these grow out of the tree of Faith; they can no more proue that he hath Faith,

Tree of
faith.

then fruit growing on one tree, can proue another tree to bee good. For wee shall see that both these and many other supposed fruits of Faith, are nothing lesse, but are bastard fruits, and meere naturall affections: I meane such as may be

Bastard fruit

in

in a naturall man not regenerated, but onely enlightned, and wrought by such a working of the Spirit as may be in a reprobate: And therefore neither these nor any other change of life can be proofes of Faith, further then it is manifest they come from Faith.

The ignorance of this, deceiveth many who build their Faith on these, whereas true fruits grow from Faith.

But to come to the tryall of our Faith by the effects thereof, which though they be many, yet may be all contained vnder this one, of receiving the Spirit; not as a stranger to doe some worke and so to depart, but as an Inhabitant to dwell with vs for ever. And therefore this is set downe as the vnseparable marke of true receiving Christ, which is onely by Faith. This is manifest in the Epistle of *Iohn*, *Hereby we*

D 3

know

Dangerous
error.

Triall by
the Spirit
not dwelling
in vs as a
stranger,
but as an
Inhabitant.

1 Cor. 6. 19

1 Ioh. 4. 13

Gal. 4. 6.

Gal. 3. 2.

A&. 10. 44

Eph. 1.

13.

know that we dwell in him & he in us, because he hath given us of his Spirit: and to like effect in the Galatians; And because yee are Sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba Father. Again in Galatians 3. 2. Which is manifest by all experience: for when God vouchsafeth effectually to call any to imbrace Christ, hee sent immediately vpon such his holy Spirit, which at first was in extraordinary manner, as in the Acts, but afterwards in ordinary manner, as in the Ephesians, where it is sayd: That they after they beleaved were sealed with that holy Spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possessiō, unto the praise of his glory. So then every one that will prooue that hee hath truely beleaved, must be able to shew that he is thus sealed with the holy Spirit promised to all beleivers. The

The Spirit is knowne by his working, which though manifold, yet in this case may well be contained vnder these two Joy and Loue (as wee before said :) in regard whereof, this grace of the Spirit is not vnfitly compared to Fire, which hath 2. properties ; Light, and Heate ; which though they be vnseparable, so that where fire is, both these must needs bee, yet they are not both alike sensible ; for oft the heate of fire may be felt, when no light can be seene. So is it with these of Joy, and Loue ; especially in weake beleevers ; who though their faith be so covered vnder their corruption that they cannot oft times haue such sight thereof, as might breed joy and comfort in their salvation, yet their loue to God can never be so quenched, that they shall feele no heate in it. But if they shall be well tryed what hearte

How the Spirit is knowne.

As fire.

Weake beleevers.

Certaine
proofes of
true loue to
God.

they beare to God, it cannot be hid, but they beare a loving affection to him, approving of all that hee doth to bee well done; yea, though hee should condemne them, being grieved for offending him, and very desirous to please him. All which ^{many} the like bee evident proofes of their true loue to God, whereby they may prooue that there is in them some perswasion of Gods loue towards them, which cannot bee without true Faith, though Faith in it selfe, much lesse the joy therein cannot bee scene. And this I judge to bee the cleereft prooffe which a weake beleever may haue, that he hath any Faith; which I desire the more may be regarded, for that in my best experience I haue ever found nothing more auailable to comfort a truly afflicted conscience, (that is, one whose heart is oppressed with

Best comfort to weak consciences

with sorrow, for that seeing his misery, and desiring Christ his onely remedie; yet cannot beleue, at least cannot see he doth beleue.

To returne then to these effects of Gods Spirit, whereby it is manifest who hath the Spirit of God dwelling in him; Every one must examine his owne heart, what sound joy and comfort hee hath of his salvation by Christ, and what true loue he beareth to God for the same; which two be as the two maine Armes of the tree of Life, from whence doe issue & spring all other branches of a godly life.

Joy & Loue
the two
armes of the
tree of life.

From the former, that is, the joy of Faith, doth grow all comfort in God, that we shall receiue from him in due time and measure all needfull blessings. From loue proceedeth a carefull conscience to yeeld God all cheerefull obedience,

Joy.

Loue.

” both in duty towards God, and
 ” towards our neighbour : in all
 which whosoever hath no part
 hee may thereby know, that as
 yet he hath not received Gods
 Spirit, but on the other side, if
 any man doe finde these in him,
 and his heart doe not beguile
 him, hee may haue boldnesse,
 that he is a true living member
 of Christ.

Many de-
 ceived.

Mistrust
 yet safe.

But for so much as this is too
 too common, that many bee
 deeply deceived, on both sides:
 some (and these the fewer and
 better sort mistrusting them-
 selues) that these are not in truth
 in them, and so fearing they
 haue not truely received the
 Spirit, and therefore are none
 of Christ ; when as in deede
 and in truth they haue both,
 whose case is good though
 they see it not, and so remaine
 vncomfortable.

Presume

Others, the greater and wor-
 ser sort doe flatter themselves,
 that

that they haue these and such other fruits of the Spirit, and so haue true Faith in Christ, and Salvation, when indeed they haue none of these in truth, but vaine shadowes of them.

It is a matter exceeding needfull, to set downe some plaine and infallible markes of soundnesse, whereby every one may be able to discerne of his estate, whether he haue rightly received the grace of God or no, that hereby the sound-hearted (though weake and full of doubts) may be quieted, if not comforted; and the proud Hypocrites and presumptuous professor may be discovered and discomforted; wherein great care is to be had, that the gate be not made too wide to let in the Libertine and loose-liver, or too strait to shut out the poorest and weakest beleever.

I One especiall marke of a sound heart I haue observed (chiefely

Great care needfull.

Care, that the gate be not made too wide, nor too strait.

Markes of soundnesse.

1 Feare of
being decei-
ued makes
carefull.

Presumptu-
ous loth to
be tryed.

2 Poore in
Spirit.

(chiefely in young Christians, and weake beleivers) is a godly jealousie of being deceived with false Faith, Ioy, and Loue, which maketh them carefull to examine themselues, and willing to be tryed by others; yea they bee earnest with God to try them, to discover to them the false-hood or weakenesse of their hearts, that both may be reformed: whereas on the other side, the vnfound heart will not be tryed, but as he flatters himselfe all is well, so hee takes it very ill to be suspected by others.

2 Another note that the grace wee haue recived is true and not counterfeite, is this; that vpon search, finding that we haue some sorrow for our frailties, and some desires of being cleansed by Christ, and some faith and hope therein, with some Ioy and Loue of God for the same; yet we haue
withall

withall such a sight of our po-
vertie in all of these, as makes
vs often mourne for our wants,
and to thinke so meanelly of our
selues, that wee highly esteeme
the graces of God in others,
and for our owne parts desire
and labour for nothing more,
then to haue all these increased
in vs. These and the like be the
humble thoughts and desires
of those that haue truely tasted
of Gods grace.

But they who thinke every
little pricke to be deepe woun-
ding, or carnall and worldly
sorrow to be the true godly sor-
row, and their vaine wishes to
bee fervent desires, their fanta-
sies to bee faith, and so for all
the rest of Gods gifts bestowed
vpon them; doe dote vpon
them, and their happinesse in
them, and so liue merrily, ca-
sting away all mourning for
their manifold corruptions, and
be very busie in censuring of
others,

Meane es-
teeme of
our selues.

Humble
thoughts
besee me be-
leevers.

Prouddote

others, and advancing themselves : and now being full doe take their ease, & grow slothfull in holy exercises, (especially in private) these I say, and such like, are farre from true regeneration, and might, if they were not blinded, see their estate more dangerous then such as never saw the light.

3. Sinceritie

Rom. 2. 8. 2.

Who be hypocrits..

3. A third marke of a true Israelite, such as *Nathaniel* was, in whom was no guile, may bee this ; That hee is the same inwardly, and in shew : as the Apostle speaketh of the Jew, and of Circumcision, so may we of a Christian: and of Baptisme; *that it must not be outward only, and in the flesh, but inward of the heart, in the Spirit, not in the letter ; whose praise is not of men, but of God.* Whereby appeareth that all such who onely make a faire shew of Faith and Loue, when in truth these bee not in them,

them, these bee plaine Hypocrites, so farre from happinesse as they be from sinceritie.

4 Lastly, to end this poynt, great evidence may be had, that our profession is sincere and not fained, *from our obedience to Gods Commandements, and that two wayes, partly from the matter partly from the manner.* In either of which we shall see apparant difference betweene the childe of God, and him that is only in shew.

For the former, the true childe of God from his heart hateth all sinne, which he knoweth to bee sinne; yea, those sinnes most, which most annoy him, and such as his corrupt nature is most inclinable vnto: and contrarily in his heart desireth to please God in all things, and so in truth laboreth chiefly to yeeld obedience to God in those duties to which naturally he is most vnwilling, and so

4. Obedience in matter & manner.

Hate all sin.

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so

so indeed doth mortifie the
flesh when it would most raign
over him.

Carnall
cherish sin.

The carnall Protestant on the
other side, will ever haue some
sinne so sweet, that hee hides it
like Sugar-candy vnder his
tongue, and cannot forgoe it,
and hee must be borne with in
such sinnes as are most pleasing
to his nature; as the proud per-
son in his pride, the voluptu-
ous in his sinfull gaine, which
shewes that their heart is false,
and doe leaue some sinne for
by-respects; for did they in
truth hate sinne, because it is
sinne, and offendeth God, they
would hate one as well as ano-
ther.

Partialitie.

So againe, he that pretendeth
conscience in some duties com-
manded, and wilfully negle-
cteth others, which hee kno-
weth God requireth of him,
and will by no meanes bee
brought to doe them, his heart
is

is vnfound, respecting more his owne ease, gaine, and credit, then Gods honour or fauour towards him. As for example, that he will not forgiue an offence, or debt, and will not shew mercy, and relieue by giuing and lending, when hee knoweth hee ought. And so for the Lord's Table, hee that wilfully neglects holy exercises of Religion by himseife, and with his Family, which he confesseth he should vse, and will not sanctifie the Sabbath which God commaunds. These men and the like can haue no sound prooffe or comfort, that they be truely regenerated.

In all which I would not be vnderstood of frailtie in neglecting the good commanded, or doing the euill forbidden, both which doe fall into Gods true children, whose will is present to doe the will of God, though through the strength of corruption

Frailtie.

Rom. 7. 18.

Psal 66. 18.

Presumptuous.

tion and weakenesse of Grace, they much faile in either of these. But I speake of such as *set their hearts to sinne*, as in the *Psal.* & their hearts rise against such duties, so that they will not (as they say) bee held vnder such slavery; these be hollow-hearted Hypocrites, what shew soever they make to the contrary in any case notwithstanding.

Manner of obedience.

5 Now for the other propertie of true obedience concerning the right manner thereof, this is the care of those who make conscience to please God that they content not themselves with the deed done (as to heare Gods word, to pray, to giue almes, and the like) but they endeavour to doe all these in such a holy manner (especially for the inward affection) as God requireth; and therefore be as much humbled for their defects this way, as if they had not

not done these duties at all, wheras the hollow-hearted hypocrite, so contenteth himselfe, yea boasteth of the outward deede done, that hee thinkes himselfe wronged, if hee bee not approved of God and commended of men. Witnesse these, and such other voyces of theirs to God: *Why haue we fasted, & thou seest it not? Wherfore haue we afflicted our soules, & thou takest no knowledge?* And againe, *I fast twice in the weeke, I giue tythes of all that I possesse. Take Saul for example, saying: I haue performed the Commandement of the Lord.*

In which it is manifest, they looke onely to the outward worke, and so wash onely the outside of the cup, but never looke to the heart, and in what manner they performe these and all other holy duties.

Thus haue wee seene some speciall markes, whereby every

Hypocrite.

Esay 58.
3.

Luk. 18.
12.

Saul.
1 Sam. 15.
13.

Mat 23. 25.

ry man who taketh vpon him
the name and profession of a
Christian, may try himselfe, and
know whether his heart be vp-
right, and his conversion sound,
without which there can bee
no true comfort. But he that
findeth these markes of Christs
sheepe vpon him, (though
not so cleerely as some o-
thers may) hee may haue bold-
nesse before God, and assure
himselfe that hee hath rightly
received the grace of Gods
Spirit.

So then to conclude this
poynt, how any man may cer-
tainely know by the causes and
effects soundly wrought in him
that hee hath true Faith, and
thereby is a true member of
Christ, and so the childe of
God, and heire of life everla-
sting.

I desire every one wisely to
lay all together, and to raise vp
their iudgement of their estate,
not

not vpon a piece or part thereof, but on the whole worke joyned together, which is only available to prooue any to bee a house or Temple for the Holy Ghost to dwell in.

Not a peice
but a whole
worke.

This I adde for their sakes who dangerously hazzard their hope of happinesse vpon some one of these workes of Gods Spirit, or more, which may be in those that perish, who haue many of these: (I say not in a sanctified manner, but in a common sort, as hath beene shewed already,) whereas this among all, is one infallible marke of Gods regenerating and sanctifying Spirit, that where he beginneth, he perfiteth his worke; whom hee vniteth to Christ by faith, he quickneth and purgeth: so that Faith without fruits is a dead stocke, and all fruites not growing out of Faith, are but as wilde and bitter Grapes, vnacceptable to

Faith and
fruits ioy-
ned together

How to liue
by Faith.

to God, and vnprofitable to man.

Having hitherto shewed what true Faith is, how it is wrought, and how any man may know, that this is truly wrought in him by Gods Spirit.

Now it followest to consider, how hee that indeed hath this precious faith may liue thereby; which is the principall matter by mee in this Treatise intended. For the better vnderstanding and practice whereof wee are wisely to weigh these two things.

First, *What it is to liue by faith.*
Secondly, *How this is attained.*

To liue by
Faith what.

Ephes 3. 20

Psal. 34. 9.

For the former, to liue by Faith, is this; That God having made promise of good things, more then wee could aske or thinke, that no good thing shall bee wanting, and whatsoever

ever commeth, shall be for our good. Wee are so to beleue, that we therby be as well satisfied when we haue no meanes of helpe, as if we had all that our hearts could desire: which is to be seene both in Earthly and Spirituall matters. As for example; if a man should fall into any grievous calamitie, as into a dangerous disease, and should see no way of helpe, yet if he beleue that God will surely helpe him one way or other; this will make him so to rest contented and comforted, as if hee had all present helpe that could bee devised.

” Rom 8. 28.

” not

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” not

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In earthly.

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In spirituall

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So for Spirituall; If any should fall into sin, so as he had no hope of pardon and amendment, yet then to beleue, so as to rest vpon Gods promise for both, and so to bee comforted, this is to liue by Faith.

The practise of both is plaine in Scripture, and in the lines of Gods

Verse 19.

20

21

11

11

11

Gods faithfull Servants. Notable is that of *Abraham*, where of *Genesis 15. 5.* which the Apostle cyting, *Rom. 4. 18.* affirmed that hee aboue hope beleeued in hope, that he might become the Father of many nations according to that which was spoken, so shall thy seed be. Wherin it is evident, that *Abraham* seeing no possibility in naturall reason, that he being so old, and his wife not onely barren from her youth, but now past childe-bearing, should haue a sonne; yet he, as it is said, *Not weake in Faith*, considered not his owne body now dead, when hee was about an hundred yeeres old, neither yet the deadnes of *Sarabs* wombe; staggered not at the promise of God through unbelieve, but was strong in Faith, and gaue glory to God, and being fully perswaded, that what hee had promised, he was also able to performe.

The selfe-same is to be seene in that honourable Companie of

of those worthy Seruants of God in all ages, from the beginning of the world to that day, mentioned, Hebr. 11. who all are brought in as a Cloud of witnesses, testifying this truth, that, *The iust shall liue by Faith.*

In all which may appeare, that in whatsoeuer estate or straight they were brought into, yet they so liued by Faith, that nothing could dismay them, much lesse ouerthrowe them. By whose example wee might learne, if that we would make the right vse hereof, that what condition soeuer should befall vs, we might forest on Gods word and promise for all helpe needfull, that in greatest conflicts wee should bee *more* *then Conquerours*, as the Apostle speaketh. What a blessed estate this were, it is not hard to shew, wherof we may see more when we haue better learned how to attaine hereunto, thus

E

to

Rom. 8. 37.

A blessed state.

How to attain to liue by Faith.

to liue by faith, which was the second thing in this point propounded.

For the attaining whereof these two things are carefully to be performed.

First, To call to mind Gods promises.

Secondly, To apply them.

For the former, in all time of need, that is, whensoever God shall bring vs into any straight that wee see not any way of escaping, or meanes for our reliefe, in such sort, that we begin to sinke into many feares and vexations of minde then to enquire, if there be any good Word of the Lord spoken for our comfort; that so calling it to minde, wee might raise thereout such hope of helpe in due time, as may quiet and content vs til we do enjoy in effect, that which before wee did expect.

This doe I take to bee the ground

ground of all our Faith where-
by we liue, be maintained, and
vpheld in all our trials. As was
before more fully laid out
when I shewed the way how
any doe at the first attaine to sa-
ning Faith; which is no other
here intended, for the daily in-
crease of Faith, that wee may
liue thereby, but the continu-
ance of the same meanes, name-
ly, to call to minde and to lay
before vs, Gods gracious pro-
mises made to comfort his peo-
ple in all their necessities, that
thereby we might be comfor-
ted and quieted in all the tem-
pests of our vnruely thoughts
and distempered affections, pa-
tiently to wait on God for his
helpe, which shall not be wan-
ting in that time, sort, and mea-
sure, which he seemeth most
meet.

This beeing then the ground
of our Faith, whereby we liue;
namely, Gods promises, which

Ground
of Faith.

Page 20.

Continu-
ance.

Promises
be Lega-
cies.

To gather
promises.

Gain
great

are so many Legacies bequeathed vs by our heavenly Father, and his Sonne Iesus Christ in his last Will and Testament, what can be more behoouefull for vs then to search this Will and Testament for all such Legacies as may concerne vs? and seeing they be many, some way or other to get into our mindes and memories, at the least, the most principall of these, that we may haue them in a readinesse for our vse in all occasions to minister so good comfort, as if wee had the best helpe present wee could deuise and desire. What will be the gaine of this practise, I had rather should be found by proof, then heard by report, and so I hope we shall doe when we shall bee more particularly directed, to put this instruction in practise. But yet beforehand for encouragement, thus much will I say, and no more then shall be found true,

true, That he who shall but endeavour in any truth to practise this which heere is taught, shall finde his whole profession (what-euer his condition shall be of prosperity or aduersity) more easie, and more comfortable.

And therefore to vtter my thoughts more plainly, I aduise all that be weake of memory, and not so exercised in the Scriptures (as some are, that they can readily vpon euery occasion call to mind such promises of God, as be then most fit for their vse;) that such I say, if they can write, would collect and gather out of the holy Scriptures, such speciall promises as they shall conceiue may most concerne them, and be fittest to strengthen their Faith, as neede shall require.

For such as be not able fitly thus to relieue themselves, my

How to gather promises.

I will helpe
the weake.
viz in the
second
head of this
treatise of
liuing by
Faith page
265.

next labour shall bee to gather
some speciall promises; such
as I conceiue be of most vse in
our ordinary affaires & course
of life, and referre them to their
places, that they may more rea-
dily be runne vnto, vpon all oc-
casions.

And likewise I will shew
how these may bee applyed to
our seuerall necessities for the
strengthening of our Faith, that
so we may liue thereby, and
finde sufficient contentment in
God, when all other helpes
faile. All which we shall hereaf-
ter more see in their place.

But now to proceede with
that I haue in hand, to shewe
how this vnualueable benefit of
liuing by Faith may bee attain-
ed.

I
To call to
mind pro-
mises.
Psa 85.8.

I The first thing required
hereunto, I haue shewed, is to
vse the Prophets words, *I will
here what God the Lord will speak
for he will speake peace vnto his
people*

pel, and to his Saints, &c. That is, to call to minde, what comfortable promises God hath made to his Children, in such case or condition as wee be in, that thereon we may build our Faith, and liue thereby. To which end, this in the next place is to be performed, that we may attaine to this grace to liue by our Faith : namely, *That we wisely apply these promises, both to our persons, that we bee the true heires of them : and to our present condition, that it is such as God hath specially made his promise vnto, if the promise bee speciall.*

For we shall see there be generall promises, which all may and ought to apply to themselves.

Now for the better practise of this dutie, that wee may so apply Gods promises to our selues, that wee may thereby haue our Faith encreased, and

2. How to apply these promises to our selues.

Meanses of application be Meditation and Prayer.

we liue thereby, we *are to vse meditation and prayer*; and that not slightly in common manner or seldome, but often and earnestly, with wisdom and conscience; and all little enough, so to keepe our Faith aliue, that it alone may vphold vs, when nothing else can.

Meditation.

**God able
& willing to
helpe vs.**

**Gods fau-
our is free.
Eze 36.32.**

Vnder this Meditation I containe such a consideration of Gods promises, as may leade vs to see, what his good will and pleasure is, what a Fatherly care of our welfare he hath, and not onely how able, but how willing also he is to helpe vs. And lest wee should bee dismayed, first by our vnworthinesse, wee are to consider, That all Gods fauour is free, procured by none, but that he *shews mercy for his owne names sake*, which is oft so said, and alwaies vnderstood.

Or secondly, for that some of those his promises are made to
certaine

certaine speciall men, *Abraham David, Paul*, and the like, and not belonging to vs, we are to remember, that whatsoeuer God promifeth to any one of his children, not in any speciall or proper respect, onely concerning such a person, and for such a time, as the promise to *Abraham*, that in *Isacke* should his seed be called, and many other like promises which properly belonged to them onely, to whom they were made.

Gen 21.12

But whatsoeuer God promifeth, though particularly to one yet in no speciall respect, but as a common fauour belonging to all Gods children.

A particular may be to all,

That promise euery child of God may and ought to apply to himselfe, as if it had beene spoken by God to him in particular.

An euident prooffe hereof we haue in that promise made to *Ioshua*, That God would neuer

Iosh. 1. 5.

leave him, nor forsake him, which the Author to the Heb. 13.5. is bold to apply to those to whom he writ, exhorting them that their conuersation should be without covetousnes, and to be content with such things as they had, and that vpon this reas^{on}, Seeing God had promised that hee would not leave them nor forsake them: where we see he applicth to all the faithful that promise, which was particularly made to Iosua. So are wee to doe with all the promises made to any of the faithfull wherein we see no speciall limitation, that it cannot belong to any other. For further warrant hereof this may serue, that the Apostle telleth vs, *Whatsoever things were written aforetime, were written for our learning, that wee through patience and comfort of the Scripture might haue hope. And more specially seeing all the promises are yea, and Amen in Christ: that*

11. 12. 13.

11. 12. 13.

Rom. 15. 4.

2. Cor. 1. 20

is,

is, they be all set out in Christ, to be offered and bestowed in a constant, and vnchangeable manner, (as a learned man well expoundeth this place.) So that he that hath Christ, hath an interest and right vnto all the promises of this life, and that to come. As the Apostle speaketh of godlinesse, which is the daughter of Faith, and cannot bee without a mother. Therefore every faithfull soule (who cannot but be godly) may assure himselfe to be true heire to all the promises, w^{ch} God hath made to his childre in Christ; & so farre may boldly apply them all to himselfe, as if they were personally made to him. And so much for the former part of the application of the promises to every one his owne person.

Now for the second, how to apply them yet more neerely to our present state and condition whatsoeuer, seeing the Lord hath

Bez.

1 Tim. 4.8

Every be-
leeuer is
heire to
Christ.

2 How to
apply the
promises in
particular.

hath yeelded so much to our weakenesse, as not onely in generall to make out his promises to all his children, but to descend particularly to our feuerall estates, and necessities, bodily and spirituall; that in what condition soeuer we bee, and whatsoeuer worke of his we shall vndertake, he hath made promises to his Children To be with them, to succour and support them, that no euill shall hurt them, no good thing shall be wanting, and whatsoeuer doth come shall be for their good. seing God, I say, doth oft more specially intaile his promises; that is, doth bequeath them to such and such persons, to the humble, to the mecke, to the hungry, to the afflicted, to the fatherlesse, widdow, and the like many; and so likewise to our prayers, hearing of his word, & all other holy exercises, yea to obedience to any of his Commandments.

This

Psa 91. 15.
84. 11. 12. 13.
Rom 8. 28.

Psal 25. 9.
68. 5.

*Psa 30. 15.
*Psa 55. 3.
*Psa 14. 11.

This shall be our wisdom
and is our duty more specially
to weigh how these belong
vnto vs; and finding our selues
so qualified, and in such condi-
tion as the Lord made his pro-
mise vnto; wee may the much
more confidently, apply his
promise to vs in such estate,
that so we may more comfort-
ably beleue, and looke for
his helpe all-sufficient, and in
due season. Which what quiet
it will bring to any in distresse,
cannot be hid, or doubted of.
And this is that which I haue
conceiued to be the right way
of application of Gods promi-
ses by the Meditating & wise
considering of them, that so we
may haue our vse of them.

Wisely
weigh our
condition.

But yet all this is not suffici-
ent, in regard of our great frail-
tie, who be not onely blind, not
able to search and see these pro-
mises, and forgetfull as the
Hebr. were, cap. 12. 5. of whom
he

Our frailtie

None can
come but
drawne.

2 Meanes
of applying
the promi-
ses, is, Pray-
er.

he saith, *They had forgotten the consolations.* But wee are as the two Disciples, whereof Luke 24. 25. *Slow of heart to believe what God promisseth vs.* Neither in deed can we beleue first or last, more then God by his Spirit shall worke in vs, as both by Scripture and daily experience is to be seene, how exceeding full of doubts we are, when we can see no meanes to put vs in hope of helpe, but doe pittifully sinke downe in despaire.

In regard whereof our onely refuge is to flie to God, and to ply him with feruent Prayer, that hee would by his Spirit both reueale vnto vs what bee those precious promises which hee hath made vnto his people in his holy Word, and likewise giue vnto vs wisdom rightly to iudge of them, and fitly to apply them vnto our felices in euery estate we shall be in: yea, and

and aboute all, to mooue our hearts so to beleue them, that we may therevpon assure our selues of all needfull helpe in due time; seeing God all-sufficient and faithfull, hath promised it; and so with comfort and patience waite for the accomplishment thereof. Which seeing it is so weakely attained, euen by those that haue receiued some true and saving grace, as euery one that will well weigh his owne practise, may easily see: It sheweth full well, that this duty is not sufficiently performed. I make no doubt but these of whom I speake, doe constantly call vpon God, & therein doe vsually pray for Faith, which as I must needes approue and hope that it is not without his fruit: so I desire in this case a further matter, that they who would liue by Faith, doe so consider of the great benefite attained hereby, and dam-

This grace of living by faith, but weakely attained vnto no, not of such as haue true saving grace in them.

We must
be feruent
in Prayer.

dammage by the want hereof, that they may make it that one thing which they doe begge of God; and therfore especially in case of necessity to be so importunate with God for this grace, as to giue him no rest til he fulfil their desire.

Thus if any shall ioyne these two, feruent Prayers, and diligent Meditation on Gods promises, I nothing doubt, but dare from the Lords owne mouth assure him that he is the man who shall stand when others fall, *and shall sing for ioy of heart, when others shall cry for sorrow of heart.*

For to these (if to any) may the promise, *Esay 65. 13.* be applied and to whom else may that agree: *Aske and ye shall haue, seeke and ye shall find, knocke and it shall be opened vnto you?* So that he who thus trusteth in the Lord, shall be as mount Sion, which shall neuer be mooued. Yea more, before I conclude

Math 7. 7.

Pla 125. 1.

clude this point which I haue vndertaken, concerning living by Faith, this will I adde, what I cōceiue will be the exceeding gaine hereof; which I haue once or twice before generally mentioned, but reserued more particularly to this place to lay open, to this end, that they whode fire to enjoy these sweet comforts, may be willing to vse the meanes prescribed, for the attaining thereunto.

**Gaine of
living by
Faith.**

Wherein vpon some tryall, I will fore-warne of this danger, which will hardly be auoyded without great care: that though the labour to liue by Faith bee neither tedious nor vnpleasant, much lesse so grievous as cannot be endured: yet our corrupt nature will not easily be brought to vndertake it, and more hardly be held with any constancy to continue it; Whereby it will come to passe, that few will find the fruit thereof

**Forewar-
ning.**

**Few labour
for this or
attaine to it**

Policie of
Sathan.

to resist

the Devil

and

the world

We must re-
sist Sathan.

Iud 3.

Ephe. 6. 16.

thereof promised; which I ob-
serue comes to passe by a spe-
ciall policy of Sathan, (who
knowing that all our strength
to resist him lyeth in Christ, and
all the helpe wee haue from
Christ is principally by Faith)
doth therefore in speciall, la-
bour by all meanes to hinder
our growth in Faith, that so he
may more easily overcome vs.
Wherefore we are exhorted, 1.
Pet. 5. 9. To resist the Devil, steadfast in faith. And our care must
be to *strive for the maintenance of*
the Faith which was once given by
the Saints; As the Apostle Iude
exhorted, and *aboue all to take*
vs to the shield of Faith; that we
may quench all the fiery Darts of
the Diuell; That is, those dread-
full terrours of an afflicted con-
science arising from sence of
Gods wrath hanging ouer vs,
which as venomd Darts lye
burning in the flesh, so these
doe torment mens consciences.

The

The more to moue vs to be specially carefull herein, let vs well weigh what be the vnualluable commodities hereon ensuing, that we may to our comfort enjoy the same. In thinking of these, methinkes I might make a like answer to his question : What is the benefit of living by Faith, to that which the Apostle made? *what is the profit of Circumcision? much every way.*

Commodities by Faith.

Rom 3.1.2

For to say the truth, there is no good thing which God hath prepared for the Sonnes of Men, or promised to any of his Children, or they may euer looke for and enjoy, which can any other way be obtained but by Faith. As the Scripture plentifully sheweth, especially in that worthy Chapter, Heb. 11. where it is further said, verse. 2. *That by Faith the Elders obtained a good report; which I vnderstand thus, That neuer was nor can be*

No worthy act but by Faith.

Eph. 1. 15.

Master Rogers his
 chosen Treas-
 uries.

be done any act, which is wor-
 thy true praise, but by Faith.
 For as it must needs be sinfull
 that is not done of Faith, and
 cannot please God; so where
 true Faith is, (according to the
 measure of it,) it carries about
 all strength of nature to such
 admirable effects, as doe evi-
 dently shew the power of God
 to bee present, and chiefe agent
 therein. As may well be cōclu-
 ded out of that w^{ch} the Apostle
 prayeth for the *Ephesi*. *That they*
might know what is the exceeding
greatnesse of Gods power in us that
belcene: w^{ch} wee see, admirably
 extolleth the excel'ēcy of faith.
 Now therefore not to rest in ge-
 neral, but to lay open some part
 of these great treasures, which
 are enjoyed by Faith: I might
 content my selfe to referre such
 as desire to behold, and attaine
 the same, to that excellent
 Treatise of the priviledges
 which belong to every true
 Christian,

Christian, set out by Master Richard Rogers (which I could wish were better regarded,) wherein is fully layd out, what speciall favours and benefits God hath provided for his children, both in this life, in all the severall estates thereof, and in the life to come; all which being the free gift of God, and Legacies bequeathed to vs in Christ, are received of vs onely by Faith, and are so many strong motives to stirre vp all to stand fast in the faith, and by all good meanes to maintaine the same. But seeing that many haue not the Booke, and others want leisure or delight to reade such large Treatises, I will draw out some of the principall, which shall be sufficient to perswade vs to spare no paines, whereby we may be made partakers of so great benefits. Wherein let this be first: That whereas they bee exceeding few

That booke
is not esteem-
ed to the
worth there-
of.

few who attaine to that blessed estate, set downe *Rom. 5. 1, 2, 3, 4, 5.* yet they that be justified by faith doe enjoy them all.

8. **Benefits of faith.**

As first, *To haue peace towards God*: That is, whereas every soule by nature is the Childe of wrath, and so at mortall warre with God, being a servant of sin and Sathan, Gods sworne enemy: and therefore vitterly out of Gods favour, and subject to his fearefull indignation: Now for such an one to bee releas'd from his trepasse and punishment; and to bee reconciled to God through our Lord Iesus Christ, that there is an everlasting peace concluded betweene God and him, that there shall never bee any more variance, or displeasure; this cannot be thought a small benefit. And if it were betweene a Rebel & his Prince, it would bee redeemed with a great price. This is much, yet behold more.

For

For as it is a farre higher fauour, for a Traytor not onely to be pardoned, and freed from the Kings displeasure, and so reconciled: but to be taken into speciall grace, and made one, whom the King singularly loueth, and maketh of his priuy Councell, and taketh great delight in, so that he may haue free access into the Kings presence, and to whom the King can deny nothing: in a word, to be aduanced as *Ioseph* in *Pharaohs* Court or *Mordecai* in *Ahasuerus* Court, so to be taken into like fauour with God: yea more of an Enemy to be made a Sonne and heyre; yea, co-heyre with Christ: this is so high a fauour, as more cannot bee conceiued. Yet this is that which is here added to the former; That wee who be justified by Faith, by *Christ* haue access through faith vnto this grace, wherein we stand. Which I thus vnder-

2. To be admitted in to high fauour to be Sonnes,

Rom. 5. 2.

Rom 5.2.

John 1
3.24.3 Joy of
Saluation.
Rom. 5.3.

understand(as I said) that wee
be not onely fully and freely
discharged from all Gods dis-
pleasure justly conceiued for
our sin, and so a full peace made
between God & vs ; but here-
by also wee bee aduanced to the
high dignity to be the Sons of God
as it is called, *Ioh. 1. 12. Which*
that grace wherein wee now stand
By meanes whereof wee may
boldly cry, *Abba Father*, and
haue free access to come into
his presence to aske what we will
with assurance it shall be done un-
to vs, as Christ himselfe promi-
seth, *John 15. 7.* And from hence
doe flow all other blessings, as
fruits and effects of this grace
and fauour, into which we bee
admitted.

Among which, one princi-
pall followes in this Scripture,
That we reioyce in the hope of the
glory of God. That is, how con-
temptible soeuer our state bee
in this world, (which vsually is
bad

bed enough) yet we haue hope
of such a glorious estate to
come with God in his king-
dome, as doth make vs not only
inwardly to rejoyce : but open-
ly to expresse it in word and
deed.

In word, when in a heavenly
manner we doe boast as it were
of our honours which we shall
haue with God, when we shall
be received into his kingdom:
as we read *Paul* did oft, *2 Tim.*
4. 7, 8.

In word.

Rom. 5. 8.

Phil. 3. 8, 9,

2 Cor. 4. 17

Indeed.

In deede, when wee openly
shew, that on the one side wee
are content to forgoe these tran-
sitorie preferments, which the
worldlings so magnifie, that
they sell heaven for them. A
worthy patterne whereof was
Moses. *Heb.* 11. 24. That when
he was come to years, refused to be
called the son of *Pharaohs* daugh-
ter, chusing rather to suffer afflictio
with the people of God, then to enjoy
the pleasures of sin for a season, c.

F

steeming

26

Heb. 12. 2.

Rom. 8. 18.

steeming the reproach of Christ
 greater riches, then the treasure of
 Egypt; For hee had respect to the
 recompence of reward. And on the
 other side, when we are willing
 to doe as our Lord and Master
 Christ did; who for the joy that
 was set before him endured the
 Crosse, & despised the shame, & is
 set downe at the right hand of the
 throne of God. So when we shall
 be willing to suffer with Christ,
 that we may raigne with him,
 and shall count that the sufferings
 of this present time are not worthy
 to be compared with the glory that
 shall be revealed: then do we tru-
 ly glory in the hope of the glory
 of God; and (to say the truth)
 as none can doe these, but such
 as haue hope of this glory, so he
 that hath this hope, cannot but
 count all dung for Christ, and to
 be glorified with him: for how-
 soever it bee most true of this
 glory, that it is such as eye hath
 not seene, eare hath not heard,
 neither

neither can it enter into the heart of man to conceiue of the excellency of this glory yet God hath given to his beloved such a glimpe of it, as *Peter, James,* and *Iohn* had in the Mount of Christs glory. That they doe conceiue *their vile bodies shall be changed, and made like to the glorious body of Christ.* Their soules shall be cleansed from all spottes, & cloath'd with the perfect righteousness of Christ, and both in soule & body to be like unto Christ and so glorifi'd with him, that he shall be glorified in them, and they with him sit in his throne: yea, more and aboueall that can be vttered, that they shall haue such vnion with Christ, as shall bring them to be one with God the Father, as Christ and his Father are one; Which is that which our Sauour himselfe prayed vnto his Father. All which so farre exceeding the short reach of our weake capacity, we may

The faithfull haue a glimpe of the glory to come.

Math 7.1.

2 Pet. 1.17.

Phil 3.21.

Ephe. 5. 27.

1 Iohn 3.

2 Thes. 1.

10.

Reu. 3.21.

To be one with Christ.

Iohn 17.21

see cause sufficient, why such
 as are assured thereof by Faith,
 shall certainly, and fully enjoy
 this glory, when they *lay downe*
this earthly tabernacle. As the A-
 postle 2 Cor. 5. 1. expressly affir-
 meth, why they, I say, doe thus
 rejoyce and glory in this glory
 of God. How great a benefit
 this is thought it cannot bee va-
 lued, yet every one who hath
 his senses exercised to discern
 both good and evil may easily
 see, that it is such, and so great,
 as nothing to be desired may be
 compared with it. And there-
 fore there is cause enough to
 draw all that know it, to spare
 no cost or paines for the attai-
 ning to it.

Rom. 5. 3.

In the next words, the Apostle
 yet not satisfied in setting out
 the singular benefits which are
 enjoyed by this life of Faith, ad-
 deth this, as a great enlargement
 of the former. That the believer
 doth *not onely so*, that is, in a ho-
 ly

ly manner. Glory in the hope of Gods glory; but we glory also in tribulation, knowing that tribulation worketh patience, vers. 4. and patience experience, & experience hope, vers. 5. and hope maketh not ashamed because the love of God is shed abroad in our hearts by the holy Ghost, which is given to us, wherein he intendeth that such is the power of Faith where it is living, that it so quieteth and comforteth Gods children in their meanest condition, that they not onely rejoyce in the hope of that great glory to come (which is the best part of their estate:) but (which is much more admirable) that they find matter of outward rejoycing in the worst part, that is in tribulations, and afflictions, of what kinde soever, which is no more then God requires by his Apostle James, 1. 2. My brethren count it all joy, when you fall into divers temptations, knowing that

4 Glory in in afflictions.

The power of faith where it is living.

Reioycing in afflictions

Act. 541.
Carnall
shunne the
Crosse.

the tryall of your Faith worketh
patience, &c. Whereof we haue
the Apostle Paul, 2 Cor. 12. 10.
a worthy example, who saith
of himselfe, *Therefore I take
pleasure in infirmities, in reproches
in necessities, in persecutions, in
distresses for Christ his sake. Which
if it shall bee well considered,
how welcome these be to the
naturall man, nipping the heart
of all his comforts and rejoy-
cings; it will bee counted a sin-
gular benefit in all of these to bee
more then conquerours, as the A-
postle saith, Rom. 8. 37. that is,
not onely to overcome these
with Faith and patience, but to
glory in them and rejoyce, that
wee are counted worthy to suffer
shame for his name. And where-
as the naturall man doth for
these especially shunne true Re-
ligion, and the sincere professi-
on thereof, which vually brings
the Crosse, and manifold trou-
bles; What a singular comfort
is*

is this, that Gods Childe may assure himselfe, these afflictions (how many and great soever) yet they shall bee so farre from hurting him, that they shall all turne to his good many wayes? And therefore that he hath just matter of joy & thanks, though not for the paine and grieve, which are bitter, yet for the gaine which is sweete, as *Heb.* 12. 11.

But because this is not readily received, the Apostle in this Scripture, *Rom.* 5. 3. doth undertake, to giue sufficient reason hereof; namely this, That the true beleever doth know that tribulation worketh patience, and patience experience, and experience hope, &c. In all which he setteth forth certain speciall fruits, which Gods children reape by afflictions: Namely these, That whereas wee all are by nature like vntamed heifers never accustomed to the yoke,

5 Tribulation bringeth patience.

Gods children cannot well beare the Crosse patiently at the first.

Psal. 39. 9.

6 Patience brings experience.

who by bearing the yoke bee made gentle and willing to put their neckes vnder the yoke, and quietly to beare it; so Gods Children being not acquainted with afflictions, bee much disquieted therewith at first: but afterwards being more exercised with sundry tribulations, grow more acquainted, and become more willing to beare them, and quietly to endure them, which alone is true patience: not to bee furious or senselesse, but meekely to abide vnder Gods hand, and so to hold their peace, because God (~~who cannot erre~~) hath done it. The worth of this may here in bee seene, in that so few haue well learned this Christian patience.

From hence ariseth another speciall fruit; namely, experience, that as Mariners at the first going to Sea, seeing the great waues and tossing of the Ship looke

looke still to be swallowed vp
 and to perish: but after ward by
 enduring many of these stormes
 grow to subh experience of
 Gods power in preserving the,
 that they doe not so feare peri-
 shing as before, but cheerefully
 endure them: Even so the faith-
 full, how so ever at the first they
 beginne to bee dismayed with
 the manifold troubles they
 meet withall, corruptions with-
 in, and afflictions without, (re-
 proches and injuries by men
 of the world not the least,) yet
 after wards by patient enduring
 of these, they finde by prooffe,
 that God hath made them able
 to beare them, and graciously
 delivered them: Whereby they
 grow to bee as trained Soul-
 diers, better exercised both to
 beare and profit by them; and
 so to wait for a good end and
 issue out of them, which is the
 next benefit here mentioned:
 namely, hope, whercof it is
 said;

7 Experience
bringeth
hope.

said; Experience worketh hope; whereby is meant, that as in all kinde of difficulties, men having often found helpe and release, doe gather thereout hope of like assistance for time to come; Even so likewise the often prooffe and experience which the faithfull haue of Gods mightie power, and ready helpe in all their tryalls and troubles, both preserving them vnder their heauie burthens, and in due time and measure easing them, and in the end finally releasing them: The experience hereof (I say) makes them hope and looke for like helpe hereafter in time of need. What sweete ease and refreshing this brings to a wearie heart, may bee scene by that common and true Proverbe: *If it were not for hope, the heart would breake.*

And to goe further, the next wordes make it manifest: Where-

Where it is sayd, *Hope maketh not ashamed.* That is, when wee bee sore distressed, and see no apparent meanes of escaping or deliverance, naturally we begin to faint and to bee confounded in our selues, and so driven to hide our heads for shame, as not able to abide the reprochfull speeches, which vsually passe vpon men so cast downe. A cleere prooffe whereof wee haue in *Iobs* case. Then if there be any true hope grounded on Gods faithfull promise of helpe in due time, which is imbraced by Faith; then I say, shall we be able to hold vp our heads, and say with faithfull *Iob*, *though hee kill me, yet will I trust in him.* For which cause this grace of hope is fitly compared to an Helmet, wherewith a man armed dares boldly hold vp his head, and looke his enemy in the face.

This is the benefit which the
Be-

8 Verse 5.
Hopemakes
not ashamed

Iob. 13. 15.

Ephe. 6. 17.
1 Thel. 5. 8.

Beleeuer hath in all extremities which no other can enjoy. For they if they bee not senselesse, they either struggle like a wild beast in the Net, or sinke in despaire without any comfort.

Great blessing to liue by Faith.

Cause of all.

Gods loue

If this be so, let it be then acknowledged to be no common blessing to liue by Faith; which besides many others, brings such patience, experience, hope and confidence in all our troubles. The true cause of all which the Apostle here layeth downe to be this: *Because the loue of God is shed abroad in their hearts by the holy Ghost which is giuen to vs;* meaning, That as the loue of a Friend, is best tryed and seene in greatest need: so Gods loue vnto his Children is most manifest in their greatest tribulations.

For whereas at other times God giues to his, some sweete tastes of his fatherly loue, *In all their troubles he is so troubled, &*
his

his bowels so moved, that like a tender mother, hee as it were dandles them in his lappe, and speakes so kindly to them; yea, not onely benemes them, but helpes them every way as need requires; that now they see plainly, how tenderly hee loves them; which grace is wrought in them by the holy Ghost, which is given to all beleivers; all which commendeth Gods high favour to these and so the most happie condition of them all, and of them alone, that live by Faith. All which is continued in this one Scripture, *Rom. 5. 7.* which I have but opened, and not powdered out all that herein is contained. Now if this one boxe of Spikenard containe such store of sweete consolations, what may wee thinke is to be drawne out of all other Scriptures? I dare say a large volume; for to say what I have observed
(and

Scriptures
in great
brevity, yet
plentiful in
promises.

2 Pet. 1. 4.

71

71

71

Rom. 5. 1.

(and all may see who will consider it) that although the Lord in great wisdom and love regarding our frailty, who are not more loath to read much, then prone to forget what we read, hath set down his will in unimitable brevity; yet he is very plentiful in laying forth his exceeding great and precious promises, as Saint Peter calleth them: All which doe containe those blessings earthly and Spirituall for this life, and that to come, which God hath prepared for all true beleevers: who onely being the just possessors of these, I thinke it sufficiently proveth that which I intend, What benefit it is to live by Faith. Which may more manifestly be seene by the Apostles owne words in this Scripture, where hee of purpose undertakes to set out what is the blessed estate of those that be justified by Faith, and so brings in

in all these singular benefits we have mentioned. Yea, and addeth, that it is by Faith, *that we have access into this grace where- in we stand.* And to say the truth, (as hath beene sayd alreadie) neither these, nor any other saving grace, or true blessing is obtained, but by Faith: And therefore I may conclude, that hee that lookes to finde any comfort in this life, and to nourish the hope of a better, let him make it his chiefe endeavour thus to live by Faith, by which alone, these and all that may bee desired, are enjoyed.

All comfort
of Faith.

And thus would I leave this point to bee proved rather by experience then by argument, and so come to that I chiefly ayme at, to bring this Doctrine into practise; and as I promised to collect some speciall promises, and to shew how they are to be applyed particularly

Another
benefit of
living by
Faith, is our
sanctificatiō

A iust com-
plaint very
needfull to
be regarded.

Many ble-
mishes in
God chil-
dren.

larly to every person, and con-
dition to whom they belong.
But that I remember there is
one other singular vse of faith,
whereof though wee stand in
great need, yet it is very weak-
ly attained, because it is so little
sought after. And this it is how
by faith we might as more ma-
ster our greatest corruptions, so
better discharge those duties
wherein we most faile.

Wherein the more to mooue
all that reade this, better to re-
gard it, I doe with hearts griefe
bewaile, to see so many, of
whom I conceiue good hope,
that they haue truely received
the grace of God, that yet nei-
ther themselves can feelee, nor
others discerne any apparant
growth in true sanctification,
either in the subduing of their
chiefest infirmities: or such a
walking in their places as besee-
meth their condition. But in ge-
nerall such a conformitie to the

cor-

corruptions of the times, such deadnesse of spirit in all holy exercises, with a grosse and continuall neglect, or common abuse of them; and specially, of reading, meditation, and prayer, instruction, and wise government of their Families, holy conference in their brotherly meetings, with such care of edifying one another. And on the other side, such vaine and sinfull merry-making, that there is but small difference betweene them and meere naturall men. As for their worldly dealings; as eagerly following the world & contending thereabouts, as busily following their pleasure, with curiositie in houses, apparell, decking their children, and the like, and generally such setting their mindes and affections vpon these things here below, as men that are not risen with Christ. I might say no lesse of their vnmercifulnesse many

Conformi-
tie to the
times.

Neglect of
holy duties.

Especially
in brotherly
meetings.

Sinfull mer-
ry makings.

To eager
in worldly
dealings.

Curious in
decking of
houses.

Earthly
minded.

Much impatience.

O consider this,

Little comfort in death where holiness hath been neglected in life

many wayes, and great impatience in every thing that crosseth them with sundry the like great and long continued blemishes of their holy profession, and just abaters of their spiritual comforts, in such sort, that I haue seen & heard the deaths of many to haue had little to be joyced in: and no marvell, seeing they tooke so little care either to glorifie God in their life, or to winne others, or to make their calling and election sure. It was most iust with God, that their death should want of that glory with others, and comfort to themselves, which others of God children doe enjoy; who living by faith, haue learned better to bridle their affections, and more wisely to walke to the honour of God, edification of others, and peace to their owne consciences.

All which is attained by Faith.

Faith, and not without it, as hath before beene touched, and now shall further be made manifest. The Apostle, *Rom. 7.v. 14.* speaking of himselfe, being now regenerate, saith, *That the Law is spiritvall, but I am carnall, sold vnto sinne,* which in many words following he pro- veth and exclaimes: saying, *v. 18. For I know that in me, that is, in my flesh dwelleth no good things, for to will is present with me, but how to performe that which is good, I finde not:* and more to like effect. Whereout this may evidently bee gathered, that e- ven in those that haue true Faith, and be effectually regene- rated, there remaineth such a corrupt nature, as keepeth them from many good duties, and carrieth them to sundry evill actions; yea, and that with such strong hand oftentimes, that they haue no power to with- stand: as foilowes, where hee com-

Strength of
sin in true
Beleevers.

Captivity
of regene-
rate.

compares himselfe to a poore Souldier taken prisoner by the Enemy, and held in captivitie till hee be rescued by his Captaine ; meaning that Gods children are oft so held captives to their corruptions, that they have no power to resist, much lesse to overcome, till by the power of Christ they be delivered out of this thraldome, as may be seene in all the particulars before mentioned.

As for example, when a poore Christian shall be so possessed with the love of this worldly wealth, that though he desire & purpose to be more mercifull to Gods needy Saints, yet when he comes to it, hee cannot overcome himselfe, to relieve according to his ability, and their necessitie ; but even against the light of his conscience, either gives not, or not so much as hee should. So much more for lending, for conscio-
nable

nable buying and selling: and as in all matters of profit, so of pleasure, he that is in captivity to them, no purposes, prayers, no vowes can keepe him backe, but hee will obey his lust, in vaine apparell, in going to playes, in cardes, dice and other gamings. The impotencie of many in withstanding their lusts, shewes in what captivity they bee held; likewise in revenge, & vncharitable thoughts of such as haue done them wrong. They who are able to discern their owne corrupt nature, may easily see with what difficulty they doe bridle their lusts; nay oft, how impossible it is, to giue to such as offend them, a good word, or a good countenance.

By all which, and many the like, it evidently appeares, that many of Gods Children bee thus held in captivity, that they cannot by all the strength they haue

Impotency
in withstan-
ding carnall
lusts.

Rom. 7. 24.

haue, get out: so that if they be not delivered by Christ, they shall be quite overcome: which the Apostle himselfe in this very place expresseth, where complaining hereof with griefe and admiration at the difficulty of the worke (not in any despaire) cryeth out, *O wretched man that I am, who shall deliuer mee from the body of this death?* Wherevnto hee makes answer himselfe saying, *I thanke God through Iesus Christ our Lord:* meaning, That though he saw neither in himselfe, nor in any Creature beside, any power to deliuer him from the corruption of nature, w^{ch} brings death, where it is not subdued: yet he saw such helpe in Christ, as made him with joy to giue thanks to God for the same.

Wherein I obserue a worthy practise of this which I chiefly endeavour to draw beleeuers vnto: namely, How by Faith
to

to master their strongest cor-
ruptions: for here. the Apostle
finding no where out of Christ,
any sufficient power to deliuer
him out of his captivity to sin
and death: by the hand of faith
he layeth hold vpon Christ, as-
suring himselfe vpon Christs
promise, *that his grace should be
sufficient for him, and that his po-
wer should bee magnified in his
weaknes.* Therefore he should not
be left in his enemies hands, but
in due time bee set at libertie
more freely to serue the Lord.

This is that I commend to
the practise of every true belie-
ver, that whensoever he feelles
his corruptions too hard for
him, that he cannot by al his en-
deavours get the mastery over
them; then to fly to Christ, and
by true Faith to apply his pro-
mises for the mortifying of sin
that thereby he may receiue po-
wer from Christ more to cruci-
fie the old man with his mem-
bers.

For

No power
to subdue
corruption,
but by the
power of
Christ

2 Cor 12.9

Obserue.

For our better performance whereof, I will a little digresse (though not farre from my purpose) briefly to set out, the readiest and the surest way which I know, to mortifie any sinne, which standeth in the diligent exercise of these foure Rules following.

Foure rules
of mortifi-
cation.

First, That whereas we be all blinde by nature, that wee see not our sins, and so full of pride and selfe-loue, that we thinke better of our selues, then there is cause; every one who will mortifie his sinne, must labour by all good meanes to finde out what bee his chiefest sins most displeasing to God; Namely,

1 A true examination of our selues in every Commandement what be our chiefest sins therein forbidden.

2 Secondly, A carefull observation of all our wayes: and as men doe trace the Creatures in
the

the time of Snow, so to marke
our steps in time of temptation:
as our impatience when wee be
prouoked, and so for all other
sins as pride, and couetousnesse,
&c.

3 Thirdly, a seeking and re-
ceiuing admonition from such
as spy our infirmities.

4 And fourthly, earnest prai-
er to God to discouer our chie-
fest imperfections. By all which
and the like, faithfully vsed;
we shall finde out, wherein we
haue most need to be reformed;
that so vpon sight thereof, wee
may better apply all our endea-
uours for our recouery.

The second Rule is, when we
haue found out our sinne, then
to get our hearts to be wearie
of the same, and willing to bee
cured of it; which shall be if we
consider the great hurt it
brings vs, partly in keeping
good things from vs, and part-
ly in pulling downe vpon vs so

Second rule
to be weary
of our sins.

Hurt by sin.

G

many

many euils, vpon Soule and others belonging to vs.

All our woe comes from our finnes.

Which should make vs more weary of sin then of sicknesse.

Third rule, is to get power from Christ.

To set out these in particulars would not bee hard, but it would carry mee too far from my matter intended. It shall suffice to remember in this case that all our woe comes from our finnes as both Scripture, reason and Continuall experience doe shew: which if it were well weighed, would make vs more weary of our sinne, then of our sicknesse, or other affliction, and breed in vs much more feruent desires to bee cured. And therefore this must be another daily consideration, both what bitter fruites our finnes bring forth, and that from thence all the woes wee meet withall doe spring.

The third and most principal rule is, That for so much as such is our frailty, that when wee haue got some true sight of our principall corruptions, & therewithall

withall some loathing of them,
with an earnest desire to be rid
of them; yet we haue no abili-
ty in our selues to mortifie
them, but *all our sufficiencie is of
God and without Christ, wee can
doe nothing*, as is oft said, but ne-
uer sufficiently regarded: Ther-
fore heereupon especially de-
pendeth all our power to mor-
tifie sinne, that wee by Faith
doe draw from Christ that
power and vertue, which is in
him, to change our crabbed
and sowre nature, that we may
bee sweet and pleasant grapes
for the Lord our God. This is
that especially which I ayme
at, to perswade all that faine
would get more maste y ouer
their strong corruptions and
vnruly affections: namely to do
as the woman in the Gospell,
*who hauing an issue of blood twelue
yeeres, & had suffered many thing
of the Physicians, and had spent all
that she had, & was nothing better*

2 Cor. 3. 5.
Ioh. 15. 5.
Better
known then
practised.

Christ alone
can change
our crabbed
and sowre
nature.

Therefore
imitate the
woman in
the Gospell,
Mat. 9. 20.

but rather grew worse; when shee heard of Iesus, came in the presse behind him, and touched his garment: for she said, if I may but touch him, I shall be whole: and straight way the fountain of her blood was dried up, and she felt in her body that she was healed of that plague.

Even so must we all, who haue had many foule issues of sin, of pride, hipocrisie, securitie, presumptiō, wrathfulnes, vncleanes worldlines, & the like many & haue takē great paines, & bin nothing the better, but rather growne worser: for so must it needs be till we cometo Christ, doe we what possibly wee can, such I say must come to Christ, & touch him by a true Faith, & then shall they feelee vertue to come from him, to dry vp this fountaine of their corruptions.

Obserue.

Oh that this might bee brought more into triall, what would be the difference betweene this and all other practises

ctises for the mortifying of the flesh, which without this shall be found insufficient, if not de-
ceivable : for where shall bee found any vertue to kill sin in our nature, but in Christ in our nature ? Can mans reason, will, our resolution suffice to draw him to forsake his so pleasing, and profitablest sinnes, as hee supposeth ? If this might be in some outward actions, in respect of men, yet this cannot be in the heart to please God, which is onely the worke of Gods Spirit in true beleeuers. How this is to bee done, hath beene before declared ; heere onely I commend the vse of this liuing by Faith, without which, as there is no true mortification of any sinne whatsoever ; so by this, we shall surely obtaine power against the oldest and strongest corruptions in our nature.

Wherevnto if one thing be

G. 3. added,

No power
to kill sinne
but in
Christ.

Thus our
oldest and
strongest
corruptions
may be cu-
red.

4 Rule of
mortifying
sinne is to
fight against
it.

Ephe. 4. 27.

Iam. 4. 7.

1 Pet. 5. 9.

added, I well see not what should be wanting, to the mortification of them all; at least in such measure as God will approve, and wee may haue comfort in; which is the fourth Rule by me intended: namely, that hauing receiued first, a true sight of sinne: secondly, a willing mind to be cured of it thirdly, power from Christ for the subduing of it: then in the last place, that with this furniture wee enter the battell, and with good courage set against all the assaults of Sathan, all the allurements of this world, and all the euill lusts of our owne hearts: *That wee giue not place to the Diuell but resist him rather, stedfast in Faith, as we oft be exhorted; and that vpon promises that hee shall flye from vs; which is the same whereto the Apostle exhorts and perswades by many arguments, To put on the whole armour of God, that*

that we may be able to stand against the wiles of the Diuell; and else where. To fight the good fight of Faith, to watch and stand fast in the Faith, to quit vs like men, and to be strong.

Eph. 6 11.
1 Tim. 6. 12
1 Cor 16. 13

In all which, and many the like, this is required; that all they who haue by Faith receiued Christ, and so from and in him all needfull grace, whereby we may be enabled to withstand all their Spirituall enemies: that they, I say, should manfully fight the Lords battels, & neither through slouthfulnessse, nor cowardlinesse, shrink backe, and giue way to their enemies; which would be our ouerthrow, as daily experience sheweth, wherein many faile.

**Fight the
Lords battels.**

Cowards.

On the other side many rashly running into the battell vnarmed are thereby sore foyled; which is the common error of those, who wanting Faith, both

Rash.

Vain bond
of leauing
sinne.

resolue to leaue such sinnes as bring them to terroure before God, and thame before men: and doe also many wayes bind themselves thereto, as to leaue bad companies, for dicing carding, drinking, and worse: yet oft they preuaile not; and if they doe, it is farre from true mortification, and so indeede are neuer the neerer to true comfort. So needfull therefore it is for all that may hope for victorie in this Spirituall battell, first to get this Armour, & then to fight.

And thus haue I shewed the best way I know, for the ouercomming of our seuerall corruptions, and all other Spirituall Enemies, which seeing it cannot be attained but by faith,

2. Iohn 5. 4.

For this is the victory that ouercommeth the world, euen our faith
It well prooueth the point I intend, and so commends this precious gift of Faith, that any
who

who euer felt or feares the wounds of sin, and hath tasted and desires the rejoycing of a good conscience, (whereof 2 Cor. 1. 12.) shall see cause enough to perswade him *aboue all to take up oft and againe* (as the word signifieth) *the shield of Faith.*

Eph 6. 16

The same may be said for the other part of sanctification: name'y, That all our abilitie to lead a godly life, and comfortably to performe all good duties to God and man, is no other way attained then by faith as it hath beene alreadie, and might more plentifully bee prooued by Scriptures and experience, if need so required. But I will onely adde this for helpe of the weaker, to shew them how by the helpe of the former rules firly vsed, they may be able in some good measure to practice all holy duties, and specially such

Direction
to performe
duties.

Four rules
for practise
of all duties.
1 To know
our duties.

Hee that
walkes in
darkenesse,
knowes not
where hee
shall fall.

2 Causes of
barrennes.

in which they most faile.

First, euery one is to enquire and by all meanes hee may, to learne; what be the speciall duties which God requireth at his hands, either in his generall calling of Christianitie, or speciall place wherein God hath set him, and what be the gifts and graces wherein he is most weake; that so he may more earnestly labour for the attaining of them; which knowledge shall be as a light to guide him in the right way to heauen. Whereas otherwise men are in darknesse, and can neuer possibly lead a godly life; and though they may haue some desires to take a better course yet this ignorance will so blind them, they shall not find the way; which is one chiefe cause, why the liues of many professing Religion are so barren, that little more can bee seene then bare leaues of profession.

Most

Most think it enough to a-
void grosse offences, and to
practise common duties of Re-
ligion and righteousness: but
to know how to please God in
all things, this is to precise and
more then needs; whereas the
best of Gods Children, seeing
and bewailing their blindness,
doe oft and earnestly seeke to
God to giue them knowledge and
understanding, *what the good will of
God is, acceptable and perfect.* The
example of *David* is sufficient in
this case, how vncessantly hee
prayed to God, *To teach him his
Statutes, to giue him understanding*
(who yet had as much know-
ledge of his duty as any other.)

The great need and vse of
this knowledge, what God
would haue vs to doe in our
places, and in our seuerall e-
states of prosperity and aduer-
sity, may easily bee seene by all
that haue any care to please
God, who shall find themselves
to

Thought a
matter of
too much
precisenesse
to please
God in all
things.

Rom. 12.1.

Psal. 129.

What need
of knowledg

**Examine
our failings.**

**Know how
to doe good
duties both
for matter
and māner.**

**2 Rule to
get a willing
munde.**

to seeke in many things, both what to doe, & how to carry themselves. And therefore I aduise all who may looke for any comfort of an holy life, carefully to examine themselves in what duties they bee most failing, either in not doing them or doing them amisse. And for their helpe, to doe as before was taught in the first rule of mortification, how to finde out our chiefest sins: so here, by the like meanes to know what is the chiefest work God would haue vs to doe, & in what māner it ought to bee done, that this may becurr as a light to shew vs the good way wherein God would haue vs to walke. This is the first rule to be obserued for the well ordering of our whole life; which though it be so necessary, that there can be no good life without it, yet it is not sufficient.

And therefore in the next place

place we are to laborto get our hearts ready and willing to doe such good things, as we know God requires; for we are not more ignorant what God would haue vs to doe, and in what manner then vnwilling to do either as our daily practise proveth: especially to do more then vsually is done, w^{ch} the Lord knoweth is very poorely performed.

Great vn-
willingnes
to duties.

For to let passe the carnall Protestant and Hypocrite, who doe all to halfes, and for shew, this will be found in those that haue some truth, that though they make conscience of some duties, yet are very hardy brought to others, which bee more laborious or more crossing their corrupt nature in their credit, profit, or pleasure.

Failing in
some duties

Hence it is that many are so negligent and flight in reading, private prayer, meditating, instructing of their Families, sanctification of the Sabbath: and
so

Seldome
brought to
fast & pray.

so hardly brought to sobriety and true liberality. But of all, how seldome can the most of vs be brought to humble our selues in fasting and prayer, though wee haue neuer so many and just causes to pull vs often hereunto, both for our selues and others, in publicke and priuate. These and the like prooue this rule to be most needfull, to get our hearts more willing to euery knowne duty.

How to bee
willing.

The way whereby this is obtained, is an often and aduised consideration of the great gaine which comes by a conscionable discharge of these duties that belong vnto vs in bringing glory to God, profit to others, and peace to their owne soules, all which is more commonly confessed, then soundly enjoyed of many true belceuers.

Gaine of
godlinesse.

Of this gaine well spake the Apostle, *1 Tim. 6. 6.* saying *Godlinesse with contentment is great gaine:*

gaine: and Chap. 4. 8. *Godlinesse is profitable for all things, having promise of the life that now is, and of that which is to come.* And to the same purpose is that of the Prophet, *In keeping of them, that is, Gods Commandements, there is great reward.* None of any grace will deny these, but not remembering or not beleeuing them, and so not regarding them, and being drawne away by other more desired gaine, despise this the greatest gaine, and neglect the meanes which bring the same.

The true practise then of this rule is, that when wee feele a backwardnesse to any duetie, which wee know God requi-
reth then to stirre vp our hearts by laying before vs, how wee shall honour God and our profession, draw on, and winne others to the like obedience, and stop the mouthes of gain-sayers, procure to our selues much
peace

Psal. 19. 11.

Gaine of
godlinesse
lost for lack
of remem-
bering, be-
leeving, and
regarding
Gods com-
mandments.

Practise of
this rule.

Forcible
motiues
pressing to
the perform-
ance of ho-
ly duties.

Rom 7. 16.

peace, comfort, and credit a-
mongst Gods seruants; yea
draw downe all needfull bles-
sings, and keepe away many
fore checkes of a guilty con-
science, and many reproaches
in the world, and heauy
chastisements which God layes
vpon his owne Children for
there bold neglect of duties
which hee requireth. If these
were as they should bee, well
remembred and regarded, it
would at least make vs wil-
ling to doe our vtmost, to
please G O D; which yet
is not enough to make vs able
to doe what wee would, for
that which *Paul* speaketh of
himselſe wee finde much more
in our selues. *That the good wee*
would doe, wee doe not; such is
our decay by *Adams* fall that
as wee haue no knowledge of
Gods will, for the well-gui-
ding of our liues, till hee re-
ueale it, and haue no will
thereto

thereto till G O D make vs willing ; so more, when wee haue both these, yet wee finde no ability to performe that which is good.

There is neede therefore, of a third Rule to direct vs, how to get this abilitie to doe that good which wee know and desire; and seeing all *our sufficiency* to doe any good either in thought, word, or worke, is of God : and (as before vpon another occasion was shewed) *Without Christ wee can doe nothing ; and I am able to doe all things through Christ which strengtheneth mee*, as the Apostle saith, *Phil. 4. 13*. By this and the like, is euident, that all our strength to performe any duty in such sort as may bee pleasing to G O D, lyeth in Christ. And must be from him communicated to vs, that wee by it may bee able to doe the will of God.

3 Rule to get ability.

2 Cor. 3. 5.

Iohn. 15. 4.

Ability from Christ

Now,

Speciall duties.

One chiefe benefit by Christ.

Now, wee haue already heard that the onely way to apply **C H R I S T** to vs, and so to drawe grace and vertue from him, to doe any good worke, is Faith; whereby as wee are vnited to him, so wee receiue from him all needfull grace, to enable vs to such measure of obedience, as **G O D** will accept at our hands. And therefore whensoever wee feele a true desire to doe the will of **G O D** in any thing, but finde no ability thereto, as to forgive our Enemies, to be more patient vnder the crosse, to humble our selues before **G O D** in fasting, to pray more frequently, and with fruit, and more conscionably to heare Gods Word, &c.

Our practise must bee (as before, for mortification, so now for new obedience) to fly to **C H R I S T**, and to lay hold on him by a true Faith, that

that through him wee shall
 bee able to doe all things,
 and from him receiue all
 graces necessarie for the lea-
 ding of a godly life; which
 is a speciall part of this great
 benefite wee haue by Faith,
 that being of our selues so
 weake vnto euery good work,
 by Faith in CHRIST, wee
 may bee strengthened in grace,
Whereby wee may so serue God, Heb. 12.28.
that wee may please him with
reuerence and godly feare. In
 which respect also, I com-
 mend it to our daily practise,
 that thus liuing by Faith,
 our liues may bring more
 glory to GOD, good exam-
 ple and profit to our brethren,
 with sweete comfort to our
 owne Soules both in life and
 death.

For the better practise
 whereof, the fourth Rule is
 also to bee obserued; name-
 ly-

4 Rule, to
 set vpon du-
 ties.

Mar. 5. 44.

Labour in
vaine in set-
ting vpon
holy duties
without
drawing
vertue from
Christ by
faith.

ly, with this knowledge, de-
fire and Faith, to set vpon the
duties wee most faile in, and
to put to all our strength
to doe the will of G O D in
all things, and that in such
manner as may be most ac-
ceptable through C H R I S T.
To this end bee all those
exhortations vnto holy life in
the Scriptures, both in the
writings of the Apostles and
Prophets ; As to *love our ene-
mies, to blesse those that curse
vs,* and the like many. All
which, though justly by God
required of all men, yet in
deede cannot bee performed
without Faith, which is
the cause why they bee so
feldome, and that very slight-
ly obeyed : For as some
will set vpon holy duties by
their owne strength, and
not drawing by Faith ver-
tue from C H R I S T, doe la-
bour in vaine : so on the
other

other side, many idle professours dangerously deceiue themselves, in saying they hope in CHRIST for power and strength to leade a better life, and yet very idly neglect those labours which GOD commands, whereby they might attaine to more grace and better obedience; so that all these Rules will bee found so necessary, that not one of them can bee spared, but hee that looketh for the comfort of a good Conscience, eyther in the ouercomming of his speciall sinnes, or conscionable practice of his speciall duties, must constantly obserue these rules, by which I dare affirme (to say no more) his gaine shall answer all his paines.

And thus haue I as briefly as I could, and plainly (vpon the former occasion) shewed, how a true beleeuers may attaine vnto this great grace to leade a godly

Neglect
not labour
and ende-
uour.

Practise all
these rules.

Practise
constantly

Much failing in godly life.

godly life in both the parts of it, in dying to all sinne and living to all righteousness; Which as no other can possibly attaine vnto, so neither doe all they who beleeue to bee saved by Christ enjoy this benefite: for though they bee renewed in part, and in some measure doe mortifie the flesh, making conscience of some duties, both of the first & second table, without which they could not prooue themselves to haue any sauing Faith, so as thereby they might shine as lights in this darke world; or not practising this knowledge, they be not onely dimme lights, but giue out bad example, liuing many wayes offensively to the reproach of their profession grieffe of the godly, and small peace or comfort to there owne consciences. All which might bee well
avoided

avoided, and the contrary blessings enjoyed, if this living by Faith were brought into daily use: By all which and the former benefites of living by Faith, laide together, I hope may bee sufficiently seene, that there is no life comparable to this life of Faith; yea rather none to bee desired besides this, which onely hath all the promises of this life present, and that which is to come.

And therefore to conclude this former part of the Treatise, wherein I haue as plainly as I can, set out first what true Faith is, how it is gotten, how any may know that they haue true Faith. And secondly, what it is to live by Faith, how this is attained by a wise application of **GODS** promises; and here with the manifold and singular benefites arising from hence: I
doe

Conclusion
of the first
part and a
summe
thereof.

Exhortatiō.

doe in the L O R D with all instance beseech all such who hauing any true Faith in C H R I S T, and desire to adorne it with an holy life, and yet vpon better examination of their wayes, doe finde there profession to haue bene of little good vse to others, and of as small comfort to themselves (to speake nothing of their offenseiue life before mentioned :) I intreat all such, I say, but to make tryall of this aduice, I giue, to learne to liue by Faith, and to this end to follow this direction heere set downe, till they shall bee able better to guide themselves.

And so my hope and prayer shall bee, that God will let them see such fruit of their labour ; as shall bring them more true comfort daily, then in many dayes : and to some
more

more then in any day of their
life past; Which I humbly be-
seech the Lord to grant
both to my selfe, and
them, even for his
Christs sake.

H THE

THE



THE
SECOND
PART OF
THIS TREA-
TISE

Containing a directi-
on how to apply Gods
promises to our parti-
cular occasions.



FOR the better vn-
derstanding and
practise of this
dutie of particu-
lar application of
Gods

The name
and kindes
of promises

Gods pro-
mises

The nature
and kindes
of promises

Gods promises to our severall necessities, that so we may thereby live by Faith, (which is the chiefe thing by me intended in this Treatise) we are advisedly to consider the nature and kindes of these promises (which be the foundation of our Faith,) that so we may more soundly apply them to our severall occasions and yses.

Gods promises what.

By Gods promises, I vnderstand generally, all those declarations of Gods Will, wherein hee offers to vs in his Word any good thing to enjoy: As on the other side, by threats are intant, those declarations of his Will, wherein hee denounceth any evill against vs for sinne. Both which be plentifully set downe in the holy Scriptures to these ends, that by his promises hee might allure and draw vs to beleue and obey his will, and by his threatnings hee might scare vs from sinne. In all which God doth

doth declare his will after a double manner, either absolutely, or conditionally. Absolutely, what he will most certainly do, any thing to the contrary notwithstanding. As for example, *That there shall be no more waters of a flood to destroy all flesh.* And in this same time *I will come and Sarah shall have a son,* which the Apostle saith is (a word of promise) of this sort be all Gods promises concerning salvation made unto the elect, which can not be made void by any means whatsoever.

The other manner whereby God doth reveale his will, is not absolute, but (as it is commonly said to bee) conditionall, which is, when God declareth his will, what he will doe if we doe our part, else not: this conditionall promise well vnderstood may be borne, otherwise mis-vnderstood, it destroyes the nature of the free and gracious

Gods will revealed first absolutely.

Gen. 9. 15.

Rom. 9. 9.

Note.

2. Conditionally.

Difference
betweene
the Cove-
nant of Law
works and
of Faith.

11. 2. 100

11. 2. 100

11. 2. 100

11. 2. 100

11. 2. 100

Most pro-
mises bee
with condi-
tion.
Expressed.

promise of the Gospel, and in
this respect confounds the diabol
and the Gospel, taking away a
difference between the
Covenant of works, wherein
God promised life upon condi-
tion of doing all that was writ-
ten in the Law, without which
condition performed on our
parts, God did not covenant to
giue life: and the covenant of
grace, wherein God freely pro-
mised, not onely life, but to giue
grace to receiue this life, as Jer.
31. from vers. 31. to 34. read the
place. The like Ezek. 36. 24. &c.
If your heart also I will giue you,
&c. In which and the like ma-
ny, is no condition expressed on
our parts, but God himselfe
makes capable of this grace
whom he pleaseth. How these
are by vs to be applyed, after-
wards I will shew. But now see-
ing very many, yea, the most of
the free gracious promises of
the Gospel, be propounded with
some

some conditiō, either expressed or necessarily vnderstood, wee are wisely to consider of them; As first in this, & the like many, the condition, or dutie required is expressed, *Ioh. 3. 15. Whosoever beleueth in Christ, shall not perish but haue euerlasting life.*

Secondly in others the dutie required for the attaining the thing promised, is necessarily vnderstood, *the Sonne of man is come to saue that which is lost: behold the Lambe of God which taketh away the sinne of the world;* And the like many. In all which Faith is necessarily vnderstood for the obtaining of the benefit promised. But yet in all these Faith is no condition moouing God to promise life; For first, faith it selfe is part of the thing promised, & no man can beleue except it bee given him, and therefore an impossible condition to be performed of ourselues And to say as it is, Faith doth

Vnderstood

Mat. 18. 11

Iohn 1. 29.

Faith is part of Gods Covenant.

Offer gene-
rall.

apply the fruit and benefit of the promise to the beleuer (who alone shall enjoy the thing promised); & doth not restraints the offer of grace, which generall offer to all whom the Gospel comes; who as they have no Faith before they heare the promise made to them, so after hearing this promise made to them, if they beleue not, they shall bee condemned for not beleeving, as *Iohn 3. 18.*

How condi-
tionall pro-
mises be ta-
ken.

Thus then I conceiue all conditionall promises of the Gospel are to bee taken, that God doth freely offer mercy in what kind soever, & for the enjoying thereof requires some dutie of obedience at our hands. Now wee must first beleue and so obey, and then enjoy the thing promised; so that there is *in vs no cause of beleeving*, but all is in Gods free promise; and our obedience onely is an effect of our Faith, and so a prooffe of Faith,

In vs no
cause of be-
leeving.

Faith, no cause to moue vs
to beleue. As for example, If
you forgive you shall be forgiven.
God freely offers pardon to vs,
and requires that we beleeuing
shew mercy to others. As wee
read in the Parable *Mat. 18-32.*
Iforgane thee all the debt, because
thou desiredst me, shouldst not thou
also haue compassion on thy fellow
seruant, euen as I had pitie on thee?
So then he that beleeueth to find
mercy, is therby moved to shew
mercy, and certainly hee that
shewes no mercy, indeed recei-
ued none.

Mat. 6. 14.

Uatograt
2. 10. 102

non no
ad to ad
102

Another
considerati-
on.

Simply ne-
cessary,
Not simply
necessary.

Besides this, there is another
consideration of Gods promises
wch stands in the diuers quality
of the things promised, wherof
some be wholly necessary for our
salvation, and offered without
any restraint, & are so to be be-
leeued, as faith and repentance.
Other things good in them-
selues, yet are not alwaies good
for vs, but we may bee saved

H 5 with-

Temporall
benefits.

Common
gifts of the
Spirit.

With limita-
tion.

Generall
promises of-
fered to all.

without them and in some case
better want them then have
them: as health, wealth, peace,
& all earthly blessings: yea, ma-
ny common gifts of the Spirit;
at least the measure of them, as
excellent wit, memorie, know-
ledge of heavenly things, cou-
rage, liberalitie, gentlenesse, &c.
All of these be promised with li-
mitation, in far as they be good
for vs, and no further, and so far
only are to be desired and hel-
ped.

Another needfull considerati-
on of Gods promises, that we
may better make our vse of
them, is this, That God doth
proclaime in the Gospel his
Sonne Christ, and all his bene-
fits generally to all: and every
Soule, to whom the Gospel
comes: so that everyone who
heareth the Gospel, ought to
beleue; which if hee doe not,
(which none can without spe-
ciall grace) yet this is his sinne,
and

and shall be his condemnation, for wilfull refusing mercy offered. And therefore every one that will not perish must beleeue, that there is such mercy in God as hee offereth, and that God is able, willing, and faithfull to performe his promise: that so beleeving he may enjoy the benefit of which otherwise hee depriveth himselfe. This therefore I doe before hand make knowne, that (seeing many worthy promises bee thus generally propounded and set out, that wee might by beleeving bee made partakers of Christ) therefore none doe shut out themselves, and so bring vpon themselves more just damnation: as *Iohn 3. 18.* is plainly expressed, *Hee that beleeues not is condemned already, vers. 19. This is the condemnation, that light is come into the world, &c.*

ordinament
nam illi

Note.

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None must
shut out
themselves.

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There

Promises to
speciall men.

The truth
of the pro-
mise must
draw vs to
beleeve it.

There be also many speciall promises made to speciall persons performing such duties, as to Faith, and trust in God, to confession of sinne, to prayer, and so to all obedience: for **G O D** requires no durie, but there is a Reward belonging thereto, (though not alwayes expressed) which reward, though it may mooue the heart to desire it, yet it cannot beget **F A I T H**; but the truth of the promise must draw vs to beleeue, and our beliefe of having the reward which wee desire, will moue to obedience: And therefore every one who heares such rewards promised, must bee thereby moved to beleeue. Secondly to obey, as was before sayd. These well considered, will better guide the weaker sort, to apply and make the right vse of all the promises in the Scripture, which may any way concernethem.

Now

Now then because these promises bee exceeding many, wee must needs bring them to some order, and that as plaine and short as may bee, least the weake memories bee overloaden, and so their vnderstanding confounded by many divisions, as is too oft seene. I cannot thinke of any more easie way, to teach the full vse of our FAITH in every part of our liues, then to lay open the most principall matters, in which we are most subject to doubt and feare; that seeing our diseases, we may more fitly apply the remedies.

Promises be
very many.

Occasions
of doubting

Over-looking the whole course of life, I obserue these fixe speciall occasions of doubting, wherein we haue most need to be relieved by Faith.

Order.
Sixe chiefe
heads.

1. First, and aboue all, we are most subject to doubt, whether

1. Iustifica-
tion.

whether wee be in the state of grace, and so of the number of those that shall be saved by Christ.

2 Mortification.

2. Secondly, how we shall be able to overcome our strong corruptions and temptations.

3 Holy life.

3. Thirdly, how to get grace to pray, heare the word, and to performe all duties to God and man in Faith, so as God will accept them.

4 Afflictions.

4. Fourthly, how to endure and profit by all afflictions, and persecutions.

5 Earthly blessings.

5. Fifthly, how to be provided for, of all things needfull for this naturall life.

6 Perseuerance.

6. Sixtly, how we shall hold out to the end.

Life spirituall & earthly.

All which may be drawne to two heads: First, for our Spirituall life: Secondly, for this bodily life. In both which, were wee so strengthened in Faith, as to rest vpon God for all sufficient reliefe, I well see not

not what might be much wanting to make vs rejoyce alwayes in the L O R D; and sure I am no other state in this life, were herewith to bee compared.

Let vs therefore come to particulars, and see how in all of these we may gather out of Gods word strength of Faith, and so comfort to our soules, for the better finishing of our welfare in this life, and more full assurance of our finall victory and glory hereafter, in and through our Lord Iesus Christ.

And now to begin with that, which as it is first in order, so is it in degree above all to be most sought for (seeing vpon it all the rest doe depend,) and yet wee are vsually in nothing more wanting, namely, to be sure of our salvation by CHRIST; ynder which I doe containe especially our iustification,

First point wherein we liue by faith is for assurance of our salvation.

Tit. 3. 5.

tion, by which wee bee made
G O D S children. All which,
 as wee haue already heard is
 to be had alone in **C H R I S T**,
 and to bee made ours, onely
 by **FAITH**, *not by any workes*
of righteousness which wee haue
done. Whereof although there
 hath been in the former part of
 this Treatise, so much said as
 might suffice for this point, to
 shew how this faith is attained;
 yet seeing the **L O R D** hath left
 vs so many promises in the ho-
 ly Scriptures, (specially in the
 new Testament, wherein Christ
 who was before shadowed in
 types, is more clearly revealed,
 for which cause I doe chiefly
 cite these.) And seeing this is
 my maine scope to teach the
 weake beleeuer, how he may
 by these promises daily nou-
 rish his **F A I T H**, (specially
 in time of tentation) I hope it
 will be found no lost labour to
 gather some store of these pro-
 mises |

mises, and to shew the right vse of them.

To come then to the practice of this first point, how wee may daily come to more certaintie, that wee be reconciled to God, and so his adopted Children and heires of salvation: wee are to remember, that there is a two fold certaintie, or assurance of Gods favour, one certaintie which comes by Faith alone, the one-ly stay whereof is Gods word: The other is the certaintie of Sense, when as wee haue some Spirituall feeling of Gods favour, manifested to vs by his manifold graces bestowed on vs, which bee so many tokens and testimonies of his Fatherly loue. A cleare resemblance whereof, may bee that which *Ioab* sayd to *David*; *To day thy seruant knoweth that I haue found grace in thy sight, my Lord, O King, in that the King hath fulfilled*

Double cer-
taintie.
1. Of Faith.

2 Sense.

2 Sam. 14.

22.

1 Ioh. 2. 3.

How wee
may know
we belecue.

Matter
what.

led the request of his servant. Wherein we see *Ioab* was more assured of the Kings favour, by granting his request. Both these assurances be expressly coupled in that one sentence of the Apostle *Iohn*, *And hereby we doe know that we know him, if we keepe his Commandements*. Meaning that the conscionable endeavour to keepe Gods Commandements, makes vs to know certainly, that wee truly beleue, and haue true certaintie of Faith for our salvation by CHRIST. For our strengthening in both of the assurances the Lord maketh diuers promises.

In all which we shall finde vsually these two things.

First, what bee the excellent benefits, and vnsearchable riches which bee brought to vs in CHRIST: which be set forth vnto vs sometimes generally, all in a lumpe, that hee will

will save vs; and sometimes more particular, that he will forgive and cleanse vs; all to this end, to draw vp our earthly mindes and affections, so to hunger and thirst after them, as never to bee at rest till we doe in some measure enjoy them.

Secondly, the persons to whom these be in the Gospell proclaimed, that so every one may apply them to himselfe by Faith, and be assured they bee his; Both which shall now better appeare in the particular promises.

And first, concerning Christ & the benefits brought by him wee may well begin with that, which was the first promise made to man, and the foundation of all others; where the LORD denouncing his vengeance against the Serpent (the Devils Instrument in seducing mankind) sayd, And

Persons to whom.

Christ promised.

Gen. 3. 15.

Foundation
of all pro-
mises.

Gen. 3. 15.
Rom. 8. 3.

Vse.

I will put enmitie betweene thee
and the woman, and betweene
thy Seed and her Seed: It shall
bruise thy head, and thou shalt
bruise his heele. In which besides
sundry other things there inter-
ded, this is chiefe for our pur-
pose; that Christ the promised
Seed of the Woman, should
fully conquer Sathan, and his
whole Kingdome, howsoever
Satan would continually molest
the Seed of the Woman, till he
were quite vanquished.

The selfe-same matter is
more plainly taught, Hebr. 2.
14. that CHRIST tooke our
nature, That through death hee
might destroy him that had the
power of death, that is the Devil.
And deliver them who for feare of
death, were all their life subject
to bondage. Which (if God had
made no other promise) might
be a sufficient word, to per-
swade every Soule that heareth
it, not onely to desire, and
seeke

seeke this deliverance by Christ
 but beleue that he shall en-
 joy it seeing G O D hath so
 faithfully said it. For the fur-
 ther confirmation of the Faith
 of G O D S people in this point,
 in all ages the L O R D renewed
 this promise of sending Christ
 the promised Seed. As imme-
 diately after the Flood, Noah
 by prophesie blessing his two
 sonnes, said God shall enlarge
 Iaphet, and hee shall dwell in the
 Tents of Shem. Which inten-
 deth that wee Gentiles, should
 bee called to bee one body
 with the Iewes in C H R I S T.
 The same was afterwards oft
 renewed to Abraham, in thy
 seede shall all the nations of the
 earth bee blessed, Acts 3. 25.
 The like to Isaac, and to Iacob,
 also; In all which C H R I S T
 was promised, the true seed, in
 whom alone all Families be
 blessed. And so forward in all
 succeeding ages, Moses and
 all

Gen. 9. 27.

Gal. 3. 16.

Gen. 21. 28.

26. 4. 28. 14

all the Prophets in their times, foretold of Christ, as we read *Acts* 3. 24. and 10. 43. So that it is needlesse to write all the Scriptures tending to this point.

Vse.

All this serues thus to strengthen the FAITH of all that will giue credit to GOD, that seeing the Lord nourished the FAITH of his Church from *Adam* to CHRIST, with those promises of salvation by Christ the promised Seede; we therefore may boldly rest herevpon, and much the rather seeing we vnder the Gospell, haue all things fulfilled, which they vnder the former Testament sawe farre off, and were perswaded of them, and embraced them. To passe over then all the promises of the old Testament concerning Christ and his benefits, and to come to the New, wherein all things which were foretold, are fully accomplished, and we

Heb. 11. 13.
Multitude
of promises
concerning
Christ.

2 Cor. 3. 17

may

may with open face behold as in a glasse, the glory of the Lord. Here be so many promises wherein Christ and his benefits bee set forth vnto vs, that the bare rehearsing of them, without any further opening of them, would make a sufficient Booke, and longer I feare, then any of our idle professours would once read over. I intend therefore to range these into some order, & to make choise of some principall of every sort, and by them to shew how we may make vse of the rest, that are of the same kind.

Now all these promises concerning this first point, for the strengthening of our Faith in the assurance of our salvation by Christ, bee propounded either generally, or more specially, as was before said.

Generally, in respect of the matter promised, as that Christ shall saue vs, and the like; as also
of

A speech
too true.

Generally
matter.
Persons

1. What is
promised
2. To whom

Names gi-
ven to our
Redeemer.

Jesus.

Luke 1. 26.
31.

Mat. 1. 21.

of the persons, to whom these
promised bee proclaimes: that
is generally to al mankind. Both
which be for the most part joy-
ned together, what is promised,
and to whom; therefore wee
will handle them together for
brevitie sake, least otherwise
we should be faine to alledge
the same Scriptures againe, to
sundry purposes; which would
be tedious, which I desire to
avoid.

To begin then with the very
names, which throughout the
New Testament bee given to
our Redeemer Iesus Christ:
they are both of great force to
confirm our Faith: when the
Angell *Gabriel* was sent from
God to the Virgin *Mary*, with
that heavenly salutation, he told
her; *That shee should conceive in*
her wombe, and bring forth a Son,
& she shall call his name IESVS:
wherof the Evangelist *Matthew*
giues this reason; for *hee shall*
save

saue his people from their sinne;
 & to like effect oft, *All flesh shall*
see the saluation of GOD. When
 CHRIST came to *Zachew*, He
 said, *This day is saluation come to*
this house, for as much as he also
is the Sonne of Abraham; for the
Sonne of Man is come to seeke,
and to saue that which is lost,
 CHRIST himse!fe said, *God sent*
not his Son into the world to con-
demne the world, but that the
World through him should bee sa-
ued. And againe *I came not to*
judgethe world, but to saue the
world. And to heape vp no more
 of this sort; to this end is Christ
 so oft called our Saviour.

In all which we ought to rea-
 son thus; Seing the eternall Son
 of God did take Mans nature,
 and so was *Immanuel* God with
 vs, as the Evangelist *Matthew*
 sheweth out of the Prophet, and
 that to this end, to saue vs be-
 ing lost, and not to condemne
 the world, but to saue the world:

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There-

Luke 3. 6.

19. 9. 10.

Iohn 3. 17.

12. 47.

Vlc.

Mar. 1. 23.

Esay 7. 14.

In Christ
alone salva-
tion,

Acts 4. 12.

Christ.

Christ filled
with the
holy Ghost
aboue mea-
sure.

Therefore vnlesse we wil thinke
all this is but a Fable, we are vn-
doubtedly to beleue, that there
is in this *Iesus*, and in him alone
salvatiō for vs sinners. *For there
is no other name vnder heauen gi-
uen among men, whereby wee must
be saved.* And further, if we will
not despise this wonderful mer-
cy of God, in sending his Sonne
and of Christ himselfe, in com-
ming into the world, not to con-
demne vs, but to saue vs being
lost: then must we with a true
Faith, accept this mercy.

The same may be said of the
name *Christ*. (vnto both which
all his other names may bee re-
ferred) which signifieth *anoynt-
ed*, wherto answered the word
Messiah in Hebrew. By both
which (being referred to Christ
is meant, that the Sonne of
God taking our nature, was in
the same filled with the Holy
Ghost (as is oft said of him) and
that farre aboue all other Holy
men

men, as was prophesied of him, Psalme 45. 7 *I haue louest righteousness, and hatest wickednesse: therefore God thy God hath anointed thee with the oyle of gladnesse aboue thy fellows.* Of which the Evangelist taketh more plainly saith, *For God giveth not the Spirit by measure vnto him; which was manifestly shewed at Christs baptizing, where the holy Ghost descending in a bodily shape like a Dove upon him, and a voyce came from Heauen, which sayd, Thou art my beloved Sonne in whom I am well pleased.* All which was to this end, that as vnder the Law, the Prophets, Priests, and Kings, were consecrated to their offices by the anointing with the holy oyle: so Christ was consecrated to the offices of his Mediation, 1. to be our Prophet to reueale the whole will of God for our salvation; 2. to be our high-Priest, both to offer vp himselfe to God his Father, a

Ioh. 3. 34.

Luk. 3. 22.

Christs 3. offices.

full and sufficient Sacrifice for
 the redemption of vs sinners, &
 to make intercession for vs. 3. to
 be our King to rule and gouerne
 his people, and to subdue all his
 enemies. All which bee notably
 set out in that worthy Epistle
 to the Hebrewes, which being
 too long to recite, I desire the
 Christian Reader to read with
 obseruation that Epistle to this
 end.

Chap. 1, 2,
 3, 4, 5, 6, 7,
 8, 9, 10, &c.

Vse.

From whence another effectu-
 all motine to beleene, may bee
 thus taken: Seeing God the Fa-
 ther hath thus annoynted his
 Sonne in our nature, and there-
 fore called him Christ, and fil-
 led him with the holy Ghost
 without measure, that he might
 performe all things needfull for
 our salvation; all which he hath
 fully accomplished; wee may
 therefore boldly come to him, &
 so stedfastly rest vpon him for
 our salvation.

And on the other side, they
 who

who hearing these, bee not drawne hereby to beleeeve in Christ for their salvation, doe either deny the truth of these, (which is to make God a lyer) or despise their owne salvation so prepared and offered to them; which shall bring vpon them most just condemnation. And these brievely for those two names IESVS CHRIST, properly belonging to our Saviour, which doe summarily containe all, and so to a wise regarder hereof might suffice to perswade him to rest vpon Christ for salvation.

But seeing the Lord (who knowes how hardly wee bee brought to this assurance by faith of our salvation by Christ) hath in that smal volume of the new Testament, spoken so much of Christ and the benefits which hee hath brought vnto vs, to this end that we might bee more stirred vp to seeke to

Benefits by Christ.

Generall
benefits by
Christ.

Saue vs.
Luke 2. 32

Light to
Gentiles.

Esay 9. 2. 42
6. 49. 6. 60.

Mat. 4. 11.^{3.}

Mat. 4. 15.
16

him; and to embrace him for our Saviour: I hope it shall bee worth our labour further to consider what the Lord sayth. And before I come to particulars, let vs heare, and wonder at these heaps of heavenly treasures which bee brought to sinners in Christ.

Wherein this is the first, *That Christ is sent to saue sinners*; wherof enough was spoken before in the name Iesus, therefore now no more thereof.

The next is, that CHRIST is said to be *a light to the Gentiles*, which was long before prophesied oftentimes by the Prophet Esay, saying; *The people that walke in darkenesse, haue seene a great light, they that dwell in the land of the shadow of death, vpon them is the light shined*: which the Evangelist Mathew applyeth to CHRIST; bringing the light of the Gospel to a blind & igno-

ignorant people : And the Apostle *Paul* alleadgeth for his warrant in preaching the Gospel to the Gentiles.

Rom. 15. 9.
10. 11.

To like effect, Christ is often said to be *the light of the world*, as hee professeth of himselfe, *I am the light of the world*: And of this I vnderstand that which is spoken by the Evangelist, *Iohn 1. 9. That Christ was the true light, which lighteth every man that cometh into the world*, (that is) who casteth out the light of the Gospel to all nations as the Sunne in the firmament shines to all the world, though many blind never see the light thereof.

Act. 13. 48.
Iohn 8. 12.
9. 5.

Vnder this comparison of light, all the benefits which Christ brings vsto bee contained; light of knowledgt, light of grace, & holy life and light of eternal life and glory. All which be contained either generally or specially in the former ailedged

Christ
brings light
of grace and
glory with
him.

Christ our
life.

Scriptures, & in sundry others.
To this head also belongs such
Scriptures as shew Christ to be
our life, *Ioh, 6. 33, 51. 10. 10. 14.*
6. 2 Tim. 1. 10.

Vse.

Of all which, this is the vse
wee are to make, that seeing
God hath set vp his Sonne
Iesus Christ in the Ministry of
the Gospell, to all Nations,
where ever it comes; to ligh-
ten, and to giue life to everie
man who heareth it, if hee re-
fuse it not, and shut not his
eyes against it, as the *Pharises*
did: Therefore every one who
heareth this, not onely may, but
is bound to embrace this light
by a true Faith, (that so they
maybe the childre of the light)
& that vpon paine of condem-
nation, even as our Saviour
himselfe denounceth against all
vnbeleeuers, saying; *This is the*
condemnation, that light is come
into the world, & men loue dark-
nesse rather then light.

John 9. 41.

Ioh. 12. 36.

John 3. 12.

Another worthy ground for our Faith is this, that God the Father, when at the Baptizing of Christ, he sent downe his holy Spirit in the likenesse of a Doue, lighting vpon him, sent a voyce from Heaven, saying; *This is my beloued Sonne in whom I am well pleased*; wherein is meant, not onely that God did loue and like well his Sonne, (with whom for himselfe hee could never be displeased, there being no cause why) bur this rather, that whereas God was extreame-ly offended with all mankinde, now hee was fully appeased by Christ, and for his sake ready to receiue into fauour, all that by faith should receiue him, and so to accept him for vs, and vs in him: which is the same with that where it is said, God hath made vs accepted in his Beloued. And againe; *That Christ hath giuen himselfe for vs an offering and a sacrifice*

I 5

to

3 God is
well pleased
in Christ.

Note.

Ephe. 1. 6.

5. 2.

Christs sa-
crifice ac-
ceptable to
God.

1106

Vse.

1107

to God for a sweet smelling savour: meaning, that whereas whole mankinde since the fall, is become odious to God for sinne, so that neither their persons, nor their workes could bee acceptable to God; Now by this all-sufficient sacrifice of Christ, all that lay hold on Christ by Faith, and so apply his sacrifice to themselves, they shall be accepted of God, and their obedience pleasing to God, in his perfect obedience.

Which alone is a sufficient meanes by the operation of the Holy Ghost, to draw any that heare and conceiue this, to cast themselves wholly vpon Christ, and to seeke for Gods favour, and all the fruits thereof onely in this sacrifice of Christ.

Besides these, there bee many other Scriptures, which in generall set out Christ, and his benefits to vs: but if they bee well marked, it will appeare, they

they be contained vnder these.

As for example; where Christ compares himselfe to a Vine, to teach, that as the branch hath his whole life from the Stocke, so wee haue all our life from him: So doth hee call himselfe *the bread of life*, and is said to be the head of the body;

That he is full of grace and truth.

Againe; *Hee that spared not his owne Sonne, but delivered him up for vs all, how shall hee not with him also, freely giue vs all things?* Againe; *I will giue you the sure mercies of DAVID:*

That is, all those good things which were promised in Christ who was the Seede of David.

In all these and many more, we see the intent of the Holy Ghost was to giue vs in one view a sight of all that good, which Christ hath brought vs, that hereby every one, who heares hereof, may both wonder at Gods

Ioh. 15. 1.

Christ compared to a Vine.

Ioh. 6. 35.

Ioh. 1. 14.

Rom. 8. 32.

Esay 55. 3.

Acts 13. 34

Vse.

71

72

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Gods vnspeakable mercy, in providing so many, and so great blessings in Christ for vs enemies: and hereby also be drawn to labour by all meanes to bee made partakers of them.

And this shall suffice to haue set out some of the general promises, and the vse of them, how wee are to strengthen our Faith by them.

When speciall want, make vse of generall.

Onely this I will adde concerning these, that if at any time in our doubts and feares for any particular distresse, wee cannot readily remember some particular promise, whereby wee might bee comforted; then we may safely runne to one of these generall promises, (which doe containe all particutars) and so apply it to our present need. As for example; If any poore soule should fall into great doubtings of GODS favour, by reason of some great affliction that lay heauy vpon him, or some corruption

Affliction.

Corruption

ruption

ruption which he could not master; & in this perplexitie could not thinke of any speciall promise, wherout he might gather some comfort: then may hee boldly lay hold vpon any one of these generall promises, and rest therevpon for comfort, in this manner: O Lord, thou hast said in thy holy word (which is the word of truth) that the Son of man is *come to saue that which is lost*; Lord, I am lost, and see nothing in my selfe to helpe mee: therefore I do wholly rest vpon Christ: and looke for helpe only by him. The same may bee said of all the generall promises, the least of which containe matter enough to support vs in all our feares, if we would or could fitly apply them.

Wherein I doe againe forewarne every one who desires to beleeue in God, and so to liue by his Faith, aboue all to deny himselfe, and not to looke for any thing

Luke 19.10.

Looke for nothing in thy selfe, to cause thee to beleeue.

I

2

thing in himself, why he should beleeue (which I haue observed to bee a maine hinderance from true beleeving: but to cast all our thoughts vpon God: First how mercifull hee is to provide such helpe for poore sinners in Christ, and freely to offer it vnto them in his word. And secondly how faithfull he is to performe all that he hath said, that by this meanes the poore sinner may bee moved to beleeue in God, that he will surely succour, and comfort him in due season, and measure-

For the persons to whom
First, to all.

Thus would I now passe from these generall promises, and come to the speciall, but that I feare I haue not sufficiently cleared one point concerning these generals, namely, for persons to whom God preacheth and proclaimeth these mercies, that they may beleeue (I speake not here, who shall enjoy these, who be only beleevers and their Seed,

seed, but to whom these be offered. From whence bee raised the greatest doubts in many for their salvation, that they know not themselves to bee of that number, to whom God doth truly offer these mercies: and no marvell. For as it is not possible for a Rebe against his Sovereigne to beleene he shall bee pardoned, vnlesse he be sure that he is contained vnder the Princes Pardon: So no sinner can beleue to haue pardon, till hee know that hee is in the number of those, to whom the pardon is proclaimed by God in the Gospel; For the knowledge whereof either there must bee some speciall marke of difference whereby it may bee knowne, to whome the Pardon is proclaimed, and to whom not, or els it must be generall to all.

But there is no such speciall certaine difference betweene sinners before faith, whereby

one

Whence
greatest
doubts arise
touching
salvation.

Simile.

No speciall
difference
before faith.

one may know the pardon is graunted to him, and such as he is and not to any other: for then might some know themselves to bee vnder Gods speciall fauour, that is, elected before he beleue w^{ch} is impossible by any ordinary meanes: therefore of necessity the onely way whereby any may know himself to be cōtained vnder the pardon, is this, that he heares that God in his Gospel doth proclaime forgiveness of sinne in Christ, without exception, to all sinners: that

” whosoever heareth and belee-
 ” verth, shall be saued: the rest shall
 ” be condemned for not belee-
 ” ving, & not accepting this mer-
 cy offered to them.

Hauiing in the former part of this Treatise sufficiētly prooued by many Scriptures, this point, that *Christ and his benefits bee freely offered without exception to all mankind*, as that one place, *Marke 16. 15.* expressly shew-
eth:

eth: I onely now advise every
 one who is kept from beleev-
 ing by this, that hee knowes not
 whether he be contained vnder
 the pardon or no, not to looke to
 Gods secret will, but to attend
 to Gods revealed will in his
 Word, wherein it is expressly
 said, *That God would haue no man
 to perish, but would haue all men
 come to repentance*; and so oft.
*That he desires not the death of a
 sinner*, that hereby hee may be
 moved to seeke and hope for
 that mercy, w^{ch} God is so wil-
 ling to bestow vpon him, if the
 fault be not in his owne selfe, as
 it was in the vnbeleeving *Iewes*
 in *Ierusalem*, of whom our Sa-
 viour complained, saying, *How
 often would I haue gathered thy
 Children, as the Henne gathereth
 her Chickens vnder her Wings, &
 ye would not?*

Lookenot
 to Gods se-
 cret, but to
 his revealed
 will.

2 Pet. 3. 9.
 Ezek. 18.
 23. 32.

God is wil-
 ling to shew
 mercy.

Mat. 23. 37.

Gods wil-
 lingnesse to
 saue sinners.

A further manifestation of this
 willingnesse in God to saue sin-
 ners, may be seene in his gra-
 cious

Mat 22 9.

10.

2 Cor. 5. 10

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Ioh. 7. 38.**3. 18.****How to
raise Faith.****Note.**

cious invitation of the vnwor-
thiest to come to the wedding
of his Sonne; yea, more by his
besecching sinners to be recon-
ciled to him: and by the many
and weighty arguments hee v-
seth to perswade men to be-
leeue, by the great rewards,
earthly, and spirituall, tempo-
rall, and eternall, which all be-
leevers shall enjoy; and by the
fearefull woes which shall fall
on all vnbelevers, both in this
life, and that to come, as plenti-
fully is to be seene throughout
the Scriptures.

Out of all this, me thinkes, a
poore distressed sinner might
thus stirre vp himselfe to be-
leeue. If this bee certaine, that
God would not haue me perish
but is very willing to saue mee,
and therfore hath not only pro-
vided all sufficient meanes to
bring mee thereto, and made
such a generall pardon, as may
assure me I am contained vnder

it:

it: yea, seeing I now know, that I am invited and called to come to Christ, and intreated to bee friends with God, then may I be bold to come and assure my selfe, I shall bee welcome. Yea, further, if I will not forgoe all these rich rewardstendered vnto me, and pull vpon my selfe most justly all those woes w^{ch} God hath threatned against all despisers of his mercie, then must I gladly accept Gods mercy offered to me; and if I find my vnbeleeving heart to draw backe, then must I ply the Lord with fervent and constant prayers, that he would draw me by his Spirit to come to Christ, & so to rest vpon him for my salvation. And thus much for the generall promises, both in regard of the matters promised, & of the persons to whom they be proclaimed, that every one who heares them, may claim his part in them.

Now

Mat 11. 29.
2 Cor. 5. 20

Pray to God
of vnwilling
to make vs
willing.

Speciall benefits.

Now to come to those speciall benefits which wee receive in Christ, which belong to this first point, how our Faith is to be strengthened in the assurance of our salvation by Christ: I intend to referre all that I have to say herein, to these two: First, our *Justification*: and secondly, the fruits immediately growing from thence, which I gather out of the *Apostle, Rom. 5. 1.* to be these three, 1. *Reconciliation.* 2. *Adoption,* 3. *Hope of Glory.*

Justification.

If not justified, then condemned

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Concerning *Justification*, it is evident by the Scripture, that all our salvation depends vpon it, that whosoever shall bee saved, must be justified: & therefore of necessitie, he that is not justified, must needs be condemned; It behoveth then every one who lookes for salvation, well to conceiue what it is to be justified in Gods sight, & then to make sure worke, that hee may attaine it: yea, and know it also that

that he is justified: without which
there is no comfort or hope of
happines. To be justified before
God, is to be made righteous:
that is, not only without all sin,
but having all that righteousness
which God in his holy Law re-
quireth, as *Rom. 2. 13*. So was
Adam and *Eue* by creation:
God made man righteous. So was
Christ; Such an High Priest it
became us to have, who is holy,
harmles, undefiled, separate from
sinners, and made higher then the
Heavens.

Besides these, not one of the
whole stocke of mankind, was
thus righteous, but every soule,
young, and old, was and ever
shall be in this world, void of
this righteousness, & full of all
vnrightheousnesse: as *Rom. 3. 20*.
Therefore by the workes of the law
shal no flesh be justified in his sight
It followeth then, that all that
shall be saved, must bee justi-
fied another way, & that is this,
by

What to be
justified.

Eccle. 7. 31.
Heb. 7. 26.

All void of
righteousnes
in them-
selues.

How justified.
ed.

Apply this
righteous-
nes of Christ

by having that perfect righteousness which was in Christ alone; to bee accounted theirs as if it had beene in themselves.

Not intending to enter into any further discourse hereof, which may bee seene in sundry Treatises, written of this argument: all our care must be to get this grace in Christ, whereby wee shall assuredly bee saved. The Scripture is cleare, that this is obtained by Faith, and no way else, as besides sundry other Scriptures, the Apostle both soundly and plentifully proveth; *Rom. 3* and *Gal. 3*. read the places, in which we shall see not onely the truth of the doctrine, but many motives to beleue, and imbrace this grace wrought by Christ for us, and by him freely offered vnto vs, that wee might receiue it to our comfort.

To

To this purpose is that which is said, *Rom. 3. vers. 21. 22.* But now is the righteousness of God, made manifest without the Law, having witnesse of the Law and the Prophets, to wit, the righteousness of God, by the Faith of Iesus Christ unto all, and upon all that beleene. And so forward to the end of the Chapter, wherein for our purpose, this is chiefly to be considered, that as none are partakers of this benefit of Iustification in Christ, but beleivers: so seeing none can beleene to enjoy this, but such as know that God freely and faithfully offers it to them: therefore it is here, & else where oft revealed, that as all have sinned and are deprived of the glory of God, so are they justified freely by his grace, through the redemption that is in Christ Iesus. Which (as I said) cannot be vnderstood, That all doe receiue this mercy of justification, purchased by Christ; but

None justified but beleivers.

but that as Christ hath wrought it, so God doth indifferently offer it in the Gospel to all: which is more manifested by the words following Ver. 25. *Whom God hath set forth to be a reconciliation, through Faith in his blood, to declare his righteousness by the forgiveness of sinnes that are passed &c.*

Vse.

Nothing in
vs by nature
but sinfulness
& cursedness.

Christ only
hath satisfied.

The vse to be made of these and the like, for the strengthening of our Faith, in the assurance of our salvation by Christ, is this, that every one who would beleeue, doe set before him, on the one side his owne sinfulness & cursedness to be such, that he is no way able to make any satisfaction wherby he might be delivered: on the other side that Christ hath made a full satisfaction vnto his Father for him a miserable sinner, & freely offers it to him: which if he beleeue, it shal be accepted for him and he thereby saved: that this

may

may draw him to renounce hope in himselfe, & to rely vpon Christ for his iustification & Saluation.

Parts of
iustification
Forgiuenes
of sinnes.

This shall bee more manifest in the parts of iustification, which are *forgiuenesse of sinnes, and imputation of righteousness*: And more speciall in the former *forgiuenesse of sinnes*, which so vnseparably bringing in the latter *imputation of righteousness*, the Scripture doth most labour to assure vs of. And for this cause all blessednesse is worthily placed herein, both by the Prophet *Dauid*, and the Apostle *Paul* saying, *Blessed are they whose iniquities are forgiven, and whose sinnes are couered. Blessed is the man to whome the Lord imputeth not sin.* That it may driue euery man out of himselfe for hapinesse, seeing *God iustificeth the vngodly*, ver. 5. And to draw all that shall bee saued, to looke for saluation, only in Gods free mercy, forgiving

Psal 32.1.2.
Rom 4.8.9.

K

there

their iniquitie, & couering their sinne, and not imputing to them their sinne. Vnder which speeches is contained the way and meanes, how therighteous God (who will not let one sinne and breach of his Law to escape vn-punished, without deserued condemnation) doth yet set free poore sinners, from their sinne and punishment: which is onely by the satisfactiō, which Christ hath made for them in bearing their punishment; wherewith God being satisfied, doth fully & freely forgiae all those who by Faith accept this mercy offred vnto them.

To this end throughout the Scripture, is this great benefit of forgiuēesse of sin by Christ so plentifully proclaimed vnto ys miserable sinners; I will cite a few for many. When Iohn the Baptist was sent to prepare way for CHRIST, first seeing CHRIST comming vnto him, he

hee cried out, Behold the Lambe
of G O D, which taketh away
the finnes of the World. Our Sa-
uiour himselfe after his Resurre-
ction, appearing to two of his
Disciples going to *Emmaus* hau-
ing opened their vnderstāding,
that they might vnderstand the
Scriptures, said vnto them, Thus
it is written, and thus it behooued
C H R I S T to suffer, and to rise
againē from the dead the third
day: And that Repentance and
Remission of finnes, should bee
preached in his Name among all
Nations beginning at Ierusalem.
Likewise the Apostle Paul prea-
ching at *Antioch* to the Iewes,
in their Synagogues, said vnto
them: Bee it knowne vnto you
therefore men and brethren, that
through this man (meaning
C H R I S T) is preached vnto
you forgiveness of finnes: And
from all things, from which you
could not bee iustified by the
Law of *Moses*, by him euery

Iohn 1.29.

Luk 24.45.

46.

47.

Ac 3.8.39.

Rom 4. 25.

Tit 2. 14.

Hab 1. 3.

1 Pet. 2. 24

Reu 1. 5.

1 Ioh. 2. 1. 2

Vse.

The Citie
of refuge.

one that beleeueth is iustified. And so all the rest of the Scriptures, in which it is said, that Christ was deliuered to death for our sins. And gaue himselfe to redeeme vs from all iniquitie. And hath by himselfe purged our sinne, That hee bare our sinnes on the tree. That hee loued vs, and washed vs from our sinnes. And to shut vp all with that worthy saying of Saint Iohn, If any man sinne, wee haue an Advocate with the Father, CHRIST the righteous. And hee is the propitiation for our sinnes, and not for ours onely; but for the sinnes of the whole world.

In all of which, what can any man thinke to bee Gods meaning, but to prouide a meane to saue vs sinners? And therefore whosoever feelles his sinne, and feares Gods wrath, may boldly come to CHRIST, and stedfastly beleue, that GOD for CHRISTs sake will

will forgiue him, and remember his sinnes no more. And so much the more, may and ought euery one, to whom this good newes of pardon is brought by the preaching of the Gospel, lay claime to this pardon, and so shall hee please G O D, and saue his owne soule; otherwise as his sin shall bee exceeding great, so shall his damnation bee more grieuous.

I doe therefore againe exhort euery poore soule who faine would beleeue, not to make his sinne greater then G O D S mercy: but seeing C H R I S T hath borne the punishment of his sinne, and fully appeased G O D S wrath for him, and doth expresly call him, and proclaime this pardon vnto him; therfore that he commit himselfe to C H R I S T, and so giue glory to G O D in beleeving, that through C H R I S T his debt is discharged, and hee

make not
sin greater
then Gods
mercy.

For he was
able to pay
it.

The comforts be-
longing to
a distressed
sinner.

6

Part of Iusti-
fication.
Imputation
of righte-
ousnesse.

freed from condemnation; so that neither G O D will, nor the Diuell, nor his owne conscience, shall bee able to lay any thing to his charge: then which what can bee more comfortable to a distressed sinner, I know not.

This might content vs, if we were not so full of vnbeliefe: but the L O R D both knowing and pittying our distrustfull hearts, hath said much more to perswade vs of our saluation in and by our Lord C H R I S T I E S V S. And whereas we haue learned that to the iustifying of a sinner, there is required not onely that his sin and punishment be quite taken away, but that he haue perfect righteoussesse, without which there can be no life: for although these two be neuer parted (no more then soule and body in a liuing man) yet they be not both one, but necessarily distinguished, and

and both required in him that is iustified in G O D s sight. The L O R D therefor hath graciously provided a meanes, where by we (who since the fall of our first parents, haue vtterly lost our originall righteousness, and bee no way able, to attaine such righteousnesse as God in iustice requires at our hands) may recouer our losse, and bee made perfectly righteous, such as G O D will allow, and for which hee will in his iustice grant eternall life. As Paul in his glorious triumph before his departure, did boldly professe *For I am now ready to bee offered, and the time of my departure is at hand, I haue fought a good fight, I haue finished my course, I haue kept the F A I T H; Henceforth is laid up for me the crowne of righteousness, which the Lord the righteous Iudge shall giue mee at that day and not to mee onely, but to all that loue his appearing.* Which

2 Tim. 4.

6.

7.

8.

one Scripture might suffice to
perswade vs, to looke for this
righteousnesse and eternall life,
which by due debt (through
G O D S mercy, and the merit
of C H R I S T) is made ours.
But because this is not so easily
seene much lesse beleueed, that
such as wee shall euer attaine
to this high dignity, the Lord
hath reuealed his good will to-
wards vs sinners in this behalfe
that hee hath prepared such a
perfect righteousnesse for vs,
and made a faithfull and free
grant thereof vnto vs that so
we may make it ourowne by
F A I T H. This is most mani-
fest, in that heavenly compari-
son, betweene the first *Adam*,
and the second *Adam* C H R I S T
I E S V S, set forth at large,
and in many degrees, *Rom. 5.*
12. to the end. The summe of
all is this, that the benefite wee
haue in C H R I S T, dothe-
very way exceed all the hurt
wee

wee had in *Adam*, as the Apo-
 stle himseife saith, *verse 20.*
Where sinne aboundeth, grace did
much more abound. Verse 21.
That as sinne had reigned unto
death, so might grace also reigne
by righteousnesse unto eternall life
through I E S V S C H R I S T our
Lord. Where wee see that as
sinne through G O D S iustice
brought death: so by G O D S
mercy, the righteousnesse of
Christ brought to vs eternall
life. As is expressely said, vers.
19. For as by one mans disobe-
dience many were made sinners:
so by the obedience of one shall
many be made righteous. Where-
in it is cleare, that as Christ
by his obedience was perfect-
ly righteous, so by it many (
that is, all) that by faith re-
ceiue Christ are made righte-
ous in Gods sight. To the same
purpose it is saide that we are
made the righteousnesse of God
in him. And that of the Prophet

K 5

Esay

2 Cor. 5. 21

Esa. 53. 11.

Ier 23. 6.

33. 16.

Rom 10. 4.

4. 11.

Esay. By his knowledge shall my righteous servant iustifie many for hee shall beare there iniquities. And for this cause is Christ called, The LORD our righteousness: and he is the end of the Law, for righteousness to every one that beleueth. And for this cause are the Sacraments said to be scales of the righteousness of Faith and to the same intent much: wherein wee see how plainly and plentifully the Lord sets out this perfect righteousness, and life thereby in Christ, to be made ours. Which if any shall but neglect, and passe by, and not accept, how shall he escape most iust condemnation as we reade Heb. 2. 3. speaking of the same matter.

Vlc.

How then can this but perswade every one, who desires salvation with both hands (as wee say) to receiue this great gift of Christs righteousness to be his, wherevpon depends

so

so certainly his eternall hap-
pinesse. And how iustly shalt
thou perishi, who hearing of
this goodnesse of GOD pre-
pared in Christ and offred in
the Gospel to thee, and yet
wilt not receiue it? But either
securely neglect it, or at least
by thy vnbeliefe, deprive thy
selfe of so incomparable a be-
nefit. I can say no more to per-
swade thee; But I beseech the
Lord to perswade thee: and doe
thou giue the Lord no rest, till
by his Spirit he draw thee to
embrace this benefit, to thy e-
uerlasting comfort.

Now to cometo the fruits of
Iustification, which bee so ma-
ny effects of Gods grace accom-
panying & following our Iusti-
fication, 1. *Reconciliation*, 2. *A-*
doption, and 3. *Hope of Glorie* I
am not ignorant that these be set
in another order diuersly, by di-
uers Diuines, which is not much
materiall; for all consent, that
they

An effect-
all motiue
to receiue
Christ.

Fruits of
Iustificati-
on.

they be speciall benefits, which Christ hath purchased for vs by his death and obedience, & serue much for the assurance of our saluation. Whereas on the contrary, the ignorance or doubting of them, must needs breed much discomfort, especially in time of temptation, and at the houre of death. Yet seeing these doe depend vpon the former of our Iustification, that hee who is iustified, cannot want these; and without a man bee iustified, hee can neuer enjoy any of them, either to bee at peace with God, much lesse to come into so high fauour, as to bee adopted and made Gods Childe, and heire of all his blessings; and last of all, attaine such hope of euerlasting glory with God in his kingdome, as might make him here in this vale of misery, not onely to cheare vp his heart in the expectatiō thereof, but outwardly to rejoyce, & holily

1

2

3

holily to boast thereof: seeing, I say, the iustified man, and none else hath these most certainly, the best way to get assurance of these, is to make sure our Iustification, in such sort as hath bene already shewed.

But seeing the Scriptures doe oft make mention of these, that G O D hath prepared and offered these to vs in C H R I S T: it shall bee to our comfort to take knowledge of them, and to labour for the right vse of them.

Remembring that I haue in the former part of this Treatise, spoken of these effects of our F A I T H, out of *Rom. 5. 1. &c.* to set out the great and precious fruits which are gotten by faith: thereby to prouoke all, more to labour for Faith: I may now bee the more brieft, especially seeing the Scripture including them in the former, is not so plentifull as in the former:

For

Recon-
ciliation.

By Christ,
of enemies
made friends

For the first of these, *Reconciliation*, I vnderstand, that whereas before wee were in Christ we were enemies to God by reason of sinne. Now by Christ wee are reconciled and made friends, as *Rom. 5. 10.* *For if when wee were enemies, we were reconciled by the death of his Sonne, much more beeing reconciled, we shall bee saved by his life.* So likewise notably is this set forth. *2 Cor. 5. 18. 19. 20.* *All things are of G O D, who hath reconciled the world vnto himselfe by I E S V S C H R I S T, and hath giuen vs the ministry of Reconciliation. For G O D was in Christ, and reconciled the world vnto himselfe, not imputing their sinnes vnto them; and hath committed to vs the word of Reconciliation. Now then are wee Ambassadors for Christ: as though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God.*

It

In both which Scriptures these two things I obserue for our purpose;

2 Observations.

First, That wee being ranke enemies to God, CHRIST by his full satisfaction (whereof his death was a principall part) hath reconciled God his Father vnto mankinde; yet not so, that any haue the benefit therof, but they who gladly doe accept it.

The second is, that seeing none could so much as know this, much lesse haue warrant to beleeue, to haue any part in it: Therefore the Apostle as a faithfull disposer of the secrets of God, plainly affirms, and for more certainty repeats, that this Reconciliation was wrought for the world, that is, all mankinde, (though againe I say, none but Beleeuers enjoy it.) And the more to draw vs to beleeue, that God hath granted out a Commission to the Ministers of the Gospel

Gospel, to preach and publish this good newes of Reconciliation wrought by CHRIST betweene God and man: & that they should by all meāes labour to perswade men; (yea which is wonderfull) he saith that God by his Ambassadors doth *intreat* them to be reconciled to God, that is, to accept this vnheard of mercy offred to them.

Gods great
mercy.

These things when I consider, I cannot but admire Gods vnspokeable mercy, in so seeking to saue vs his enemies, and our brutish ingratitude in so light esteeming therof: yea our senselesse neglect of our chiefest good and our deadly vnbeliefe, by which we deprive our selues of so vnualuable treasure, freely offred vnto vs. Ow what may be said more to moue our stonie hearts either to desire, or to accept so great grace, I well see not: but this I see & am sure of, that it shall bee more tolerable for

Notes.

Turkes

Turkes and Pagans in the day of iudgement, then for thee who-foeuer thou art who liuing in the church doest either despise or so distrust this bounty of the Lord, that thou doest not receiue it.

And such who preferre any worldly thing befor this vnmatchable mercy, & so if not grosse-ly reiect it, yet securely neglect it, & as Swine trample such precious pearles vnder their feet: I say no more, but *he that is filthy, let him be filthy still*. But for such poore soules, as do highly prize this exceeding fauour to be reconciled vnto God, & onely be kept from it by distrustfull feares, that it is not for them (they being so vnworthy) I beseech them in the Lord deeply to weigh what hath beene said to draw them to belecue, and for example, to set before the Gods dealing with the Ephesians of whom the Apostle saith *That*
when

Swine,

Reu 21. 12.

Weake belecuers.

Ephes 2. 3.

Col 2. 21.

All before
faith dead
in sinne.

Eph 2. 3.

Vse.

When they were dead in trespasses and sinnes, (which is as bad as may bee; yet hee heaps more of their wofull cōdition, verses 2.

11. 12. yet these were quickned in Christ, so likewise the Colossians, being before their conuersion strangers and enemies because their minds were set on euill works were reconciled to God, &c. And to say the truth, so is it with all that be conuerted, as Paul testifieth of himselfe, & all other belecuers before their effectual calling, that they had their cōuersation in times past in the lusts of their flesh, in fulfilling the will of the flesh, and of the mind and were by nature the children of wrath as well as others. All which, if a poore sinner shall consider, that others in as bad a state as he, and many farre worse, were receiued to mercy & that God doth in mercy as freely offer it to him as them & is as faithfull as euer to performe what he saith : this doubt-

doubtles will in time moue him to expect like mercy at Gods hands, if he shall with patience waite the Lords leasure, and neuer giue ouer earnest supplication to God, to draw him, and daily meditation on Gods mercy. Thus will I leaue this point (hauing said more then I purposed:) onely I desire to be considered, that vnder this reconciliation, I containe that Peace which Christ makes betweene God & vs, whereof *Rom. 5. 1. Ephe. 2. 17.* and else-where oft; that it may be referred to this head. Now we come to the second fruit of our Iustification, which is *Adoption*, whereby I vnderstand that high fauour of God, wherby he maketh those who be iustified by Christ, and so reconciled, his owne Childrē and heires of all his blessings. If *David* thought it no smal preferment to be son in Law to King *Saul*: what may be thought of this?

Wait the
Lords lei-
sure, pray
hard, and
meditate
daily &c.

Peace.

Adoption.

1 Sam 18.
23.

1 Ioh. 3. 1.

Certainty
of adoption.

Rom. 9. 26.

this? and therefore the Apostle *John* calleth all to an admiration of that vnspeakeable loue of God in calling vs to be the sonnes of God.

Wherein wee haue to consider, not onely the excellency of this estate: but the certaintie of it, without which we could haue no comfort by it. This certaintie appears as in this, that *G O D* hath called all true Belieuer to bee his sonnes: so further in the next verse where he saith, *dearely beloved, now are wee the sonnes of G O D*, (as hee saith) it appears not what wee shall bee. To this purpose well serueth that gracious promise which the Apostle citeth out of the Prophet *Hosea*, And it shall be in the place where it is said vnto them: *ye are not my people, that there they shall be called the Children of the liuing G O D*: So likewise, when the Lord promiseth to such as shall separate themselves from the

the wicked : And I will bee a
 Father unto you, and yee shall bee
 my sonnes and daughters saith the
 LORD Almighty. Againe Hee
 that ouercommeth shall inherit all
 things, And I will bee his GOD,
 and hee shall bee my sonne : these
 promises must bee the cause
 of our faith, and our FAITH
 the cause of our obedience, as
 hath beene said. And therefore
 it is said, Yee are all the sonnes
 of GOD by FAITH in Christ
 Iesus. And yet much more to
 our purpose, is that excellent
 Scripture Gal. 4. 4. 5. 6. 7. which
 cotaines much for the strength-
 ning of our faith, in this whole
 point of assurance of our salua-
 tion, Therefore I rehearse it all:
 But when the fulnesse of time
 was come, GOD sent forth his
 Sonne made of a woman, and made
 under the Law, that he might re-
 deeme them which were under the
 Law; that wee might receiue the
 adoption of the sonnes, And because

2 Cor. 6. 18

Rom 12. 7.

Promises,
 cause of
 faith : Faith
 the cause of
 obedience.

Gal 3. 26.

Rom 8. 17.

Vse.

Tit. 3. 4.

wee are sonnes, G O D hath sent forth the Spirit of his Sonne in your hearts, which cryeth Abba Father Wherein (to passe ouer all the rest) this is euident, that a maine end why G O D sent his Sonne to redeeme vs miserable sinners (who are by nature vnder the curse of the Law) was this that by this Redemption by Christ wee might bee made G O D's Children, and as the Apostle saith, *If Children, then also heires, euen the heires of G O D, and co-beires with CHRIST,* as it followeth in the former Scripture, *Gal. 4. 7. Wherefore thou art no more a seruant, but a sonne; now, if thou bee a sonne, thou art also an heire of GOD through Christ.*

If this bee so (as the Diuell himfelfe cannot deny) who can sufficiently admire & magnifie the bountifulnes, and loue of God to man, by so great a price, to purchase so high a dignity, (as the

Apo-

Apostle *Iohn* calls it) that wee should bee the sonnes of God, and partakers with Christ of all his glory in his Fathers Kingdome?

Ioh 1.12.

But mee thinkes I heare some one say, It is true, this is a most blessed estate, if a man might be assured it were his owne: but seeing the Scripture oft witnesseth that they be but few who attaineth this fauour, how may I who am so vnworthy, so full of sin and void of grace, euer hope to be a partaker hereof.

Object.

This being so great an objection, and so common, whereby many be kept from belceuing, it is meet to bee well answered, It hath two parts; first, that so few come to be Gods Children, to which I answer, first, the fault hereof is not in God who (as oft hath been said) hath so largely proclaimed life in the Gospel to euery sinner. Againe, if there were an almes of great value

Ans. 1.
Why so few
Gods Children.

winA

cast

cast a mong many, which a few onely could enjoy, what scrambling is there who could get it?

Mat 25. 26.

A story of
striving for
six pence.

A memorable story of late yeares, I will relate to be a witnesse against all such *wicked servants & slothfull* (as our Saviour cald them) who learning that a few shall be saved, will let others strive for it, & be content to goe without it themselves; which is indeed, and so the Lord will count it a flat despising of his mercy offered vnto them. A rich woman gaue at her death a dole of sixe pence to the poore that came to Leade Hall in *London*, for w^{ch} there was such striving that many were troden to death; how shall these rise in iudgment against our dainty, idle, ambitious, couetous and voluptuous worldlings, who euery one in their kinde, strive extreamely for their desires; but take no paines to be saved?

Ans^r.

But to leaue these, and to come

to the second part of the objection, which concernes a better sort, and farre neerer salvation, who be kept backe by their vnworthinesse; whom as I much pittie for their vncomfortablenes so can I no lesse blame for their ignorance, that after so long preaching of the Gospel, wherein all the mercies of God bee proclaimed vnto, yea bestowed vpon sinners, yea great and all vnworthy (as in the last point before this was shewed :) yet these poore soules doe sticke so fast in the mud of their naturall pride of Popery, as to seeke for some worthinesse in themselves, for which God should make them his sons. To concludethen this point, seeing God is a free giver of this high favour of Adoption; and no seller of it; and seeing hee so freely offers it to thee in Christ; beware, that neither by idlenesse, nor proud ignorance, thou deprive thy selfe of

L

it,

Naturall
pride.

God a free
giver.

Hope of
glory.

it, but thankfully accept it; so shalt thou be saved.

The last speciall benefit which wee receiue from Christ, as a fruit of our justification, serving for strengthening of our Faith in the assurance of our Salvation is, the *Hope of glory*: whereby I vnderstand that God hath prepared for vs sinners, this singular comfort, that wee may enjoy in this life, such a hope and expectation of everlasting glory as may both inwardly cheere our hearts, and cause vs outwardly to confesse the same, to the glory of God, encouragement of other faithfull people of God, amazing of the wicked, and strengthening of our selues, to hold out to the end, against all discouragements whatsoever. That God hath provided such a stay, to support vs in all the changes of this life, may sufficiently appeare by that which we reade in the Epistle to the Hebr.

a Scrip-

1

2

3

4

5

a Scripture cõtaining great force
for the strengthening of our faith
in the certainty of our salvation,
as we shall see.

Heb. 6. 17.

Wherein G O D willing more
abundantly to shew vnto the heires
of promises, the immutability of his
counsell, confirmed it by an oath.
That by two immutable things, in
which it was not possible that God
should lye, we might haue a strong
consolation, who haue fled for re-
fuge, to lay hold vpon the hope set
before vs; which hope wee haue as
an anchor of the soule, both sure
and stedfast, and which entreth in-
to that which is within the vaile,
whither the fore-runner is for vs
entred euen Iesus, made an high
Priest after the order of Melchi-
sedech. Wherein bee these hea-
venly matters contained, which
I will onely lay open, and so ga-
ther out that which makes most
for our present intentiõ, to make
vs more sure of this grace : the
hope of glory.

18.

19.

20.

1. Gods decree and everlasting counsell concerning our salvation, is *unchangeable*.

2. It was Gods good pleasure to make this abundantly manifest.

3. The persons to whom God would thus manifest his counsell, were the *heires of promise*.

4. The meanes whereby God would thus manifest his counsell was this, that what hee promised, *he bound with an oath*.

5. These two evidences of Gods counsell, bee sure and *unchangeable*.

6. *It is impossible that God should lye in these*.

7. By these wee may haue *strong consolation*.

8. They who shall haue strong consolation, must make hope *their refuge*: that is, hold fast on it.

9. That hope is set before them to *hold fast by*.

10. This

10. This hope is to our soules in tentations as an *Anchor* to a ship in stormes.

11. This Anchor which wee hold is *sure and stedfast*.

12. It is entred vpward into *heauen*, as our earthly anchors be cast downewards.

13. Christ our *fore-runner* is goneto heaven for vs.

14. Christ is our *enerlasting high Priest*.

Behold what store of heavenly matters bee here contained: which when I did consider so closely folded vp, and so well furthering the point in hand, I was drawn thusto vnfold them. Among all, this is speciall for our purpose, that Almighty God as a loving father having provided for his childré a good estate was very careful to make it sure vnto them; and therefore hath given two such evidences as cannot deceiue, his promise and oath; that wee being perswaded

Two infal-
libile evi-
dences.

Rom. 5. 5.

Psal. 25. 3.

Rom. 8. 25.

Verse 22.

19

21

23

ded hereby, might in all our feares, for our refuge, cast our hope vpon his fidelity: so shall wee bee safe, and haue strong consolation. Wherein wee see the singular vse of this hope of eternall life, *that it is hope which makes vs not ashamed*, as the Apostle speaketh, and the Prophet David, exceeding oft the same: *Yea, that wee are saved by hope*: that is, wee are so assured of our salvation, as if we possessed it already, and therefore *doe with patience wait for it* There is much in this Scripture to this end, that as the whole Creation as it were groaneth and travelleth in paine, with earnest expectation, *Waiting for the manifestation of the Sonnes of God, what time they shall bee deliuered from the bondage of corruption into the glorious liberty of the Children of GOD*: So all true beleevers (who haue the first fruits of the Spirit) groan in themselves, waiting for the Adoption:

to

towit, the redemption of their bodies
that is, for a full glorification of
Soule and Body. This is to bee
seene in the liues and deaths of
Gods faithfull servants, who for
this hope, endured the Crosse, and
despised the shame, as it is testified
of our Saviour himselte; and of
Moses, that he did choose rather
to suffer affliction with the people of
God, then to enjoy the pleasures
of sinne for a season: esteeming the
reproach for Christ greater ri-
ches then the Treasures in Egypt,
for hee had respect to the recom-
pence of reward. The same is to be
seene in that honourable com-
panie, mentioned, Heb. 11. And
so in all the holy Martyres, in all
ages, what was it, but this hope
of glory, after a short suffering,
which made them willingly to
endure so great & sore persecu-
tion? I might be long in this, for
the Scripture speaks much here-
of, exhorting vs to rejoyce in
hope, making it the end of our

Heb. 12. 2,

Heb. 11. 26

Rom. 13. 12

2 Thes. 2. 12

1 Pet. 1. 3.

vocation, and regeneration, God hath called vs to this Kingdome and Glory; God according to his mercy hath begotten vs againe to a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance incorruptible, undefiled, that fadeth not away, reserved in the Heauens for vs, &c. And more to like effect as doth follow, well worth our reading, and carefull consideration, seruing much to the comfort of Gods Children,

Vfe.

Out of all which, this is that I gather: seeing this hope of glory is so sure an Anchor in all stormes, so strong an Helmet in all our Battailes; that wee therefore carefully provide our selues of this Grace: yea, rather seeing GOD hath so plentifully provided it for vs, and given vs so many promises hereof, and hath called vs herevnto, and so oft exhorteth vs to rejoyce in this hope of glory, al this should moue

Heb. 10.23

move vs to hold fast the profession of our hope, without wavering: *For he is faithfull that promised,* as the Apostle exhorteth: Otherwise, we shall call Gods Truth and Faithfulness into question, which is a high degree of tempting God, and no lesse provocation of his high displeasure: Whereason the other side by casting this anchor in any storme wee shall be sure to escape shipwracke, and so in the end arrive at our desired port of everlasting salvation.

Thus haue I now shewed as briefly and plainely as I could, how every one who is troubled with vnbeliefe, about the certainty of his salvation, namely, whether such as hee (so void of all grace, and so full of all sinne) may bee bold to beleue, and thereby be assured to be saved by Christ; and to this end, that his sinne is quite forgiven, and he accepted as righteous in

L 5 Gods

Rom. 8. 1.
Ioh. 5. 24.

Obferue
Scriptures
concerning
Chrift.

Gods fight, fo reconciled to
God, and adopted to bee
Gods Childe, that hee may
rejoyce in hope of the glory of
God; how fuch an one (I fay)
may get and daily encrease this
affurance of Faith; that there
is no condemnation to him belon-
ging, but that hee hath everlast-
ing life, and is paffed from death
to life; then which what can be
more welcome & comfortable
to a troubled confcience, I well
fee not. And therefore (as oft
before) I exhort all that feele
this weakenesse of FAITH,
concerning their falvation, a-
boue all to obferue thefe & fuch
other Scriptures (whereof there
bee many) wherein Chrift, and
falvation bee offered to poore
finners, that they (who haue as
good right to them as any) may
not for any thing they fee in
themfelues, put thefe promifes
from them, as not made to
them. But rather in admiration
of

of Gods wonderfull Goodnesse,
mercy, and compassion vpon
such vnworthy wretches, to
giue glory to God, in beleev
ing and accepting this mercy so
freely offered: ^a Which they
must doe before they shall see
such a thorow change of heart
and life in them, as they earnestly
desire, & for want whereof they
think they ought not to beleue;
which is to such, (if not the only
yet) the chiefeft let and hinde-
rance from Faith: whereas on
the other side, when Gods Spi-
rit by these his free promises, to
draw them to beleue, and
though weakly, yet truly to stay
themselves vpon *G O D S* great
mercie, so revealed to them:
then assuredly shall they see and
feele this change in their hearts,
that they know not what to say
or thinke of Gods mercie, in
pardoning such as they feele
themselves to bee. This cannot
but breede an vnfained love in
them

^a For faith
purifies the
heart.

them to God, with an earnest desire and true purpose to glorifie him; which bee the chiefe parts of an holy life, and surest proofes of saving **F A I T H**; which can no more want these, then a true fire can bee without heate (though too many carnall Gospellers thinke otherwise,) and so miserably perish.

Having thus seene, how wee are by Gods promises to get and encrease our assurance by **F A I T H**, that wee bee Gods children: Now it followes, that we consider what be the marks of Gods Children, whereby wee may bee further assured thereof. Among which markes, seeing Faith it selfe is the first and surest prooffe that wee be **G O D S** Children, and to this end, many precious promises be made to such as doe already beleeue; as the former promises were made to beget and encrease

Faith a
marke we
be Gods
children.

Promises
made to
beleevers.

crease Faith: It is meete that we take some view of these, not for the strengthening of our Faith, but that by our Faith (bee it small, or great,) wee may haue a sensible assurance of our salvation. To which purpose may this serue that we who beleeue in CHRIST, are so oft said to bee blessed, as our Saviour said to Thomas, *Blessed are they who haue not seene, and yet haue beleeued:* and againe to his Disciples, *Blessed are your eyes, for they see, &c.* And likewise to Peter, *Blessed art thou Simon Bar-Iona, for fish and blond hath not revealed it vnto thee, but my Father which is in Heaven,* and the like many. To the like end also it is said, *That he who beleeueth shall be saved, That the Gospel is the power of God vnto saluation, to every one that beleeueth.* Again, *If thou confesse with thy mouth the LORD IESVS, and shalt beleeue in thy heart*

Beleeuer be
blessed.

Ioh. 20. 29.

Mat. 3. 1.

16. 17.

Beleeuer
saved.

Mat. 16. 16.

Rom. 1. 16.

10. 9.

John 3. 15.
16.

&

5. 24.

&

12. 46.

&

11. 25.

All grace
promised to
beleevers.

Gal. 3. 26.

Ioh. 1. 12.

heart, that G O D raised him
from the dead, thou shalt be saved,
And againe, *Whosoever beleeueth
in Christ, shall not perish, but
haue everlasting life, yea, hath e-
verlasting life, Ioh. 6. 47. and is
passed from death to life. Again,*
*I am, come a Light into the
world, that whosoever beleeueth
in mee, shall not abide in darkenes:
and though hee were dead, yet shall
hee liue, and shall never dye. The
same also is intended in these
Scriptures, in which forgiue-
nesse of sinnes, righteousness,
and justification are promised
to beleevers. Act. 10. 45. Rom.
10. 4. Act. 13. 30. Rom. 4 5.
5. 1. So likewise it is said, Wee
are made the Children of G O D
by Faith, and as many as recei-
ued him, to them hee gaue power
to be the Sonnes of God, even to
them that beleeue in his Name,
Lastly, (to heape vp no more
of this kinde) to this end is
that; Christ shall come to bee glo-
rified.*

rified in his Saints, and bee made marueilous in all them that beleene, &c. In all these, and many the like promises, made to such as doe truely beleue in Christ, may evidently appeare, that if any doe know, and can proue themselves to bee in the Faith, as the Apostle speaketh, by this hee may be infallibly assured of his Salvation. Wherein seeing the greatest part of professors of Christian Religion be deceived, saying they haue faith when in truth they haue none; it highly behooves such as looke for better comfort, aboue all to beware their heart doe not beguile them herein, and to bestow all study to make their calling, and election sure, that they may know that Christ dwells in them; otherwise, they cannot bee approved, neither by themselves nor any others, to bee in the state of Grace.

2 Thes. 1. 10

2 Cor. 13. 5

Many deceived.

2 Pet. 1. 10.

Thus much for FAITH it selfe,

Assurance
by the fruits
of Faith.

1 By the gift
of the Spirit.

Ephc. 1. 13

"

"

selfe, whereby we may certainly know that wee bee Gods Children, heires of Salvation, and cannot perish. We are now further to see some special fruits of our Faith, which bee the effects of Gods Spirit in all true beleevers, and be so many marks whereby they doe know themselves, and bee knowne to others, that they be Gods sheepe, and so bee further evidences and assurance, that they bee Gods Children, and shall be saved.

Among all, this gift of the Spirit is a sure marke of our salvation: in which respect it is called a *Seale*, *Ephc. 1. 13*. Where the Apostle setting out the conversion of the *Ephesians*, layes downe both these evidences: First, of their Faith, Secondly, of this gift of the Spirit, saying: *In whom yee also (have obtained Inheritance) after that yee heard the word of Truth, the Gospell of*

of our salvation, wherein also after yee beleevod, yee were sealed with the Spirit of Promise, which is the earnest of our Inheritance, untill the Redemption of the purchased possession, unto the praise of his Glorie. In which we see the LORD deales with vs according vnto the manner of men: who, in their conveyance of Land, doe not onely giue writings, to make knowne their Graunts, but to make them sure, doe set Seales to their Writings; and besides, doe giue a Turfe of the Land, to assure the possession: so the Lord hath given vs his Word and Writing for salvation in Christ, therby to make vs belecue, doth also giue his Spirit so manifestly to worke in them, that they bee thereby more assured, that Christ is theirs, and that by him they shall inherite eternall glorie.

77
77
77
77

God deales herein with his children after the manner of men.

The Spirit a Seale.

77
77
77
77

For which cause, it is sayd, they

The Spirit
an earnest.

2 Cor. 1. 22

5. 5.

2 Tim. 2. 19

124

124

they were sealed with the spirit of promise (that is, which was promised to all beleevers.) And this gift of the Spirit, is said to *bee as an earnest penny*, to assure we shall enjoy the full bargaine, or rather the whole gift of perfect happinesse in Gods Kingdome. Of this, I vnderstand that of the Apostle, where hee saith, That though some who had made a faire profession, were now fallen away from the faith, *Nevertheless the foundation of God standeth sure, having this scale, the Lord knoweth them that are his; and let every one that nameth the name of Christ, depart from iniquity.* Where he maketh the foundation of our salvation to bee Gods Election; and the scale or stampe whereby wee bee knowne to bee Gods Children, to bee an holy life, a part whereof is *departing from iniquity.* Thus then wee may see in generall, that the gift of the

the sanctifying Spirit, which is the first and chiefeft fruit of Faith, and roote of other graces necessary to salvation, is a most sure evidence, that wee bee the Children of God; and heires of Salvation by Christ; which might suffice to assure any man of his state to bee very good, if hee bee not deceived, but bee sure hee hath received this sanctifying Spirit: for the Apostle, 1 Iohn 4. 13. reasoneth, *Hereby wee know that wee dwell in him, and hee in vs, because hee hath given vs of his Spirit*; as was further spoken in the former part of this Treatise, and is now for our better assurance that wee bee in Gods favour, more largely to be laid open, if not in all, yet in the most principall effects of this Spirit dwelling in vs.

Among which, good order requireth to begin with that which is most generall, and contains

The chiefeft
fruit of faith
is Gods
sanctifying
Spirit.

Assurance
of salvation
by keeping
Gods com-
mandments

taines the rest : namely, the keeping of Gods Commandements, which in sundry places is made a sure marke of saving grace. This is manifest in that divine Epistle of *Iohn*, which was written principally to this end, to set downe sundry markes whereby it may be knowne, who be the true children of God, and who not : Among which, this is one, the keeping of Gods Commandements, as *1 Epistle chap. 2. vers. 3.* The meaning whereof is; that the conscionable endeavour to frame our liues, according to GODS will revealed in his word, is a most certaine marke, that we be true beleevers, and so the true Children of God and heires of glory. To this end is that, *1 Iohn chapter 3. 22.* where he makes this keeping of Gods Commandements, an evident note that wee are in Gods favour : so that, *Whatsoever wee*

aske

aske, wee receiue of him. And againe, verse 24. He that keepeth his commandements dwelleth in him, and hee in him. It would be too long, and I thinke needlesse to heape vp more of this argument: for the Scriptures are full of these promises made to the righteous, to obedience, to such as ^awalke in Gods way, ^bhearken to his ^cvoice, ^dbeare much fruits, ^ebe new creatures, & many of like sort. Al meaning the same thing to lead a godly life, which whosoever doth in truth though with much weakenesse, he may certainly thereby assure himselfe of his salvation.

Which if many a poore soule (who haue a good care to please God, and that of very loue vnto him for his mercy) would consider, it might comfort them against all their feares and doubtings, rising from the sense of their infirmities, which for just causes God doth leaue in his deare

^a Esay. 30.

21.

^b Ioh. 10. 27.

^c Ioh. 15. 8.

^d 2 Cor. 5. 17

Vse.

17

18

Gods children ought not to rob God of his honour, nor themselves of comfort by their doubtings.

deare Children, and therefore (these being the persons for whose sake specially I write these,) I earnestly beseech them to deale righteously with God, and their own soules, & not rob God of his honor, & themselves of their comfort in doubting of his favour, but rather acknowledge the gracious worke of God, in forenuing them by his Spirit, that whereas by nature they had no care to please God, nor conscience of obedience: now God and their owne consciences doe witnesse, & Gods people doe see it is their chiefeft endeavour to please God in all things, & their greatest griefe to offend him: wherevpon they may certainly conclude, that they are in the state of grace, notwithstanding the burthen of their infirmities, vnder which they groane, and oft desire to be dissolved, and to bee with Christ.

Mee thinkes this might abundantly,

dantly suffice, to confirme any truly converted soules, that their case is good, and their end shall be safe, notwithstanding the many fore battailes & blowes they meete withall by their corruptions, yet dwelling but not raiging in them.

But seeing the LORD (who of old saw how hard it would bee for vs, to hold fast this assurance of our safetie, especially when our enemies seeme to haue the vpper hand) hath made so many promises of salvation, not onely to generall obedience, but almost to all particulars, that though wee many times cannot fetch comfort from some duties and fruits of our FAITH, yet we may from others, and neuer want some true euidences of our FAITH and happines. It shall bee expedient to ser down some chiefe, referring the diligent Reader of the Scriptures, to take a patterne by these to obserue

Particular
duties.

1 Loue a
marke of
happinesse.

1
Our loue to
God.

2 Tim. 4.
Iames 2. 5.

Rom. 8. 28.

serue and make vse of the rest as
he can.

Among all, the first and chiefe
fruit of F A I T H is loue to
G O D, and all them which be-
long to him, to Christ and
to all his members: all which
bee vnseparably joynded, and
doe all proceede from the loue
of God to vs, as 1 Iohn 4. 19.
*Wee loue him, because hee loued
vs first.* From whence we may
soundly gather, that as G O D
loue is the cause of our loue of
him; so our loue of God is a
certaine prooffe that wee are lo-
ued of G O D, and shall bee e-
uerlastingly blessed and saved by
him; which the Apostle Iames
expresseth, *That G O D hath
promised the crowne of righteous-
nesse, and againe the kingdom to
them that loue him.* The same
also is intended in that heavenly
saying of the Apostle, *And we
know that all things worke together
for good to them that loue God: to
them*

them that are the called according to this purpose. And the same may bee gathered out of that excellent sentence, *Eye hath not seene, nor eare heard, neither haue entered into the heart of man, the things which God hath prepared for them that loue him*; And to like effect, *But if any man loue God, the same is knowne of him*; In all which and the like many, our loue of God is made a certaine prooffe that wee bee in Gods favour, and heires of his Kingdome: so likewise is our loue to Christ as hee himselfe professeth: *And hee that loveth mee, shall bee loved of my Father*, where our loue of Christ is not the cause, but the effect of Gods loue to vs, as followeth a little after: *If any man loue me, he will keepe my words, and my Father will loue him, and wee will come vnto him, and make our abode with him.*

1 Cor. 2. 9.

5. 3.

2
Our loue to
Christ.
Iohn 14. 21

Vers. 23.

M

In

3
Loue of our
brethren-

Ioh. 13. 35.

1 Ioh 2. 10.

&
3. 14.
Chap. 4. 12.

Verse 7.

Inlike sort our loue we beare one to another, as brethren and members of the bodie of Christ is made an infallible marke that wee belong to CHRIST, as hee sayd to his Disciples; *By this shall all men know that ye are my Disciples, if ye loue one another.* And for further prooffe hereof, we need goe no further, then to the first Epistle of Iohn, in which this brotherly loue is oft set downe, as a sure euidence that wee are in a blessed estate: *Hee that loveth his brother, dwelleth in the light; and there is no occasion of stumbling in him.* Againc, wee know that wee are passed from death to life, because *we loue the brethren.* And in another place, *If wee loue one another, God dwelleth in vs and his loue is perfected in vs.* And a little before in the same Chapter, *Beloved, let vs loue one another; for loue is of God, and every one that loveth is borne of God.* And againc

again Verse 17. Herein is our
loue made perfect, that wee haue
boldnesse in the day of Indgement.

Yea more, our Saviour teacheth,
that our loue of our enemies is
a good prooffe that wee are the
children of God, as both the E-
uangelist *Mathew*, and *Luke*, re-
port. The places be knowne.

4
Loue of our
enemies.
Mat. 5. 44.

45.
Luke 6. 35.

From all which wee see how
any (who calleth in question,
whether hee hath true Faith,
and bee in the state of grace
(may by this grace) of loue as-
sure himselfe that hee hath true
Faith, and so shall bee saved.
Onely wee must take heede we
deceiue not our selues with a
vaine carnall loue, (as many
doe) which shall appeare by
these two especially : first whe-
ther our loue come from Faith,
and secondly breed true obedi-
ence; which if it doe, it is sound,
and a sure warrant of saying
grace : otherwise, if either of

Vic.

Take heede
of deceit.
2 Markes of
true loue.

these bee wanting, then our loue at best is but naturall, which can be no prooffe of true happinesse.

Fruits of
loue.

Rom 13.10
Col. 3.14.

For further manifestation hereof, that our loue is sound, and so our Faith, and safetie, wee neede no other arguments then to see what bee the fruits that grow from hence: for the Scriptures in sundry places make loue the root of all fruits of a godly life, calling it the *fulfilling of the Law, and the bond of perfectnesse*. So that if our loue be fruitfull in holinesse to God, and in righteousness to men, it will manifestly declare that wee bee the true Children of God.

2 Feare of
God.

Herein may well come in the first place, *the feare of God*, which if it doe come from loue, and bee not tempered therewith, is but a servile feare, and not that holy feare, which is made such a marke of Gods Children, that it is usually made a

fur-

furname to them all, to bee such
as feare **G O D**, As, *Blessed is
the man that feareth the Lord,
and greatly delighteth in his Com-
mandements; He will blesse them
that feare the Lord both small
and great. And the like many.*

*Psal. 112. 1.
115. 13.*

That which wee are here chief-
ly to regard is, what high
commendations are given to
this fruit of Faith, the feare of
God, whereby hee that feelles
this grace, may know hee is
truely converted, and shall bee
saved. This is to bee scene in all
those Scriptures, where they
that feare the Lord, bee pro-
nounced blessed, as in the last
fore-named places, and so *Psal.*
128. 1. 4. meaning he that feares
the **L O R D** is and shall bee e-
very way blessed. To the same
purpose bee those Scriptures,
which set out the greatnesse and
perpetuitie of Gods mercie to
those that feare him, *Psalme, 103.*

11. 17. and *Luke 1. 30.* The
M 3 places

Psal. 31. 19.

Accepted,

Acts 13. 26

Psal. 25. 12.

&

34. 7. 10.

Psal. 145. 19

&

147. 12.

Mal. 4. 2.

place bee knowne. Such is that,
*O how great is thy goodnesse which
 thou hast laid up for them that
 feare thee ! The like Eccl s. 8. 12*

It would be long to cite all of
 this kinde. These be some, that
 such as feare God are accepted
 of him, *That G O D will teach
 the man that feareth him in the
 way that he shall chuse, And more
 in the same Psalme to the like
 effect. The Angell of the Lord
 encampeth about them, they shall
 not want any good thing. The
 Lord will fulfill their desire, he
 taketh pleasure in them. And to
 end this, The Sonne of Righteous-
 nesse shall rise up to these, and the
 reward of eternall life shall be gi-
 uen them, Rom. 1. 1. 18. If this bee
 not sufficient, I know not what
 may bee, to perswade any man
 who findeth this true feare of
 God in his heart, that hee is and
 shall be blessed for ever.*

It behooveth therefore all that
 would haue this comfort to
 wake

make sure to themselves that God hath put his holy feare into their hearts, and so may they rest assured of Gods loue.

Thus would I leaue this point, but I feare some tender conscience will aske, how may I know that I haue this holy feare in mee? Whom I might send to that bricfe note of difference that I gaue a little before, which in my opinion, is the best difference between the good feare and bad; namely, the holy Child-like feare, which comes from the loue of God, the other at the best, from selfe-loue; which may goe farre, yet can it neuer come neere the holy feare, as not in the roote of Faith and Loue, so neither in the fruit of sincere obedience, which the Holy Ghost makes the fruit of the feare of God, *Feare God, and keepe his Commandments.* He that fees Gods

Eccle. 12. 13

A notable
tryall of true
feare,

rich mercy vnto him, (in calling him out of his miserable estate, to some hope of salvation by CHRIST) to breede in him a loue to God for the same, and that loue to make him afraid to displease and offend so gracious a Father; and shall find this feare moving him to shun what God mislikes, though neuer so pleasing to his corrupt nature, and to make him willing to doe Gods will, though against his corrupt will: this man neede not doubt, that hee hath the true feare of GOD, which is so certaine a marke of Gods fauour, and of everlasting happinesse.

And this is the vse Gods children are to make hereof. Thus wee see how the faithfull may by these two particular fruits of their Faith, Loue and Feare be confirmed in the assurance of their salvation by Christ.

The

The same may bee shewed in all the rest, which the **SCRIPTURE** makes to be so many testimonies of saving grace and happinesse, to those that haue them: As, *Blessed are the poore in SPIRIT: they that mourne, the humble, meeke, such as hunger after righteousnesse, mercifull, pure in heart, peace-makers, persecuted for righteousnesse sake.* All which are in this place gathered together by our Saviour **CHRIST**, to crosse the corrupt opinion of the world, and to shew that they whom the world account aboue all men most miserable, are indeede truely and onely happy.

The like hee doth in other places, where he maketh the denying of our selues, taking up the Crosse, and following him, forsaking all for him, and for the Gospell,

Many other
fruits of
faith.

Mat. 5. 3. to
10.

Mat. 16. 24.

&

10. 30.

&

19. 29.

M 5

pell,

pell, to be sure tokens to be his, who shall have an hundred fold in this world, and in the world to come life everlasting.

To end this whole matter of assurance of Salvation, and to passe over many other fruites of Faith, which do proue the same, as the confession of sinne, mortification thereof, overcoming and Perseuerance: All which bee oft made certaine proofes of happinesse.

Vse.

This is the maine vse which is to bee made of all these (as hath oft beene sayd) that when (as it oft falleth out with G O D S Children especially such as haue a weak FAITH, and tender consciences) they beholding their pronenesse to sinne, and deadnesse of Spirit to all holy duties, doe fall into great feares and doubts of their salvation, this may bee some stay vnto them, that they may see some

Comfort
gainst feare.

of these fruites of their Faith in them, even when they be at the lowest ebbe of grace, by which they may comfort themselves, that though they be very sicke and weake, yet they be not starke dead. For whose sakes I will adde this observation by mine owne experience, wherewith I haue quieted the minds of many much perplexed in this case for that they could not see they haue any faith, that yet there is a true living faith in many, who haue no feeling thereof.

4 Markes of Faith which is not false.

I haue observed these 4 vnfallible proofes. First, where Faith is, & not felt, the party in whom it is, and cannot see that he hath any faith, is grieved for want of faith, & cannot be quiet for want of it, but mourneth as if he had none, which for the most part is the state of those that be truly afflicted in conscience, who faine would beleue, but yet in their owne

1 Vnquiet for want of Faith.

owne sense doe not: And yet in my experience I never knew any such (who had any knowledge of the doctrine of Faith) but indeede they had some FAITH, though they saw it not.

2 Spare not
meanes to
get faith.

This will more appeare by the next effect of this insensible Faith, which is this; that they who haue Faith, and yet feelee it not, bee very painefull in vse of all good meanes both publicke and private, by themselves, and with others, whereby they might hope to get this precious gift of Faith, which hardly would any doe, if hee had not some tast of the sweetness of Faith, though he feelee it not, which so stirres vp his heart to seeke after it: And therefore I holde this constant seeking of Faith, to bee a token of some Faith to be in him already.

Constant
seeking after
faith, a good
signe of
faith.

A third and more principall effect of Faith in these, is this; that though they see not **G O D S** fatherly loue to them, yet they cannot thinke hardly of God, but lay all the fault on themselves, why they haue no more grace; yea, they will commend **G O D S** mercie to others, and cannot endure any dishonour to God: which great loue of theirs to **G O D**, doth shew they are loved of him, yea, that they haue by Faith apprehended it, though they see it not, and feare they haue it not.

3 Carry a good heart to God.

The fourth prooffe of Faith where it is not seene, may bee this. That such haue a tender Conscience, shunning small sinnes, which others dare boldly doe; and bee carefull to please **G O D** in every thing, which many who bee not so disquieted bee more carelesse of. So then if there bee any poore,

4 A good conscience.

If wee haue
the effects
of Faith, it
may much
stay the
weake in
Faith.

poore soules, who cannot see
their Faith, yet, if they can see
any of these effects of Faith in
themselves, let them know for a
truth, and to their comfort that
they haue true faith, and shall be
saved.

And thus haue I said what
I thinke meete for this first
point, how wee may daily
get more assurance, that wee
bee now in G o d s favour,
and shall want no good thing
in this life, and shall certaine-
ly in the end come to life
everlasting; Which I againe
doe exhort every one, (who
lookes for any blessing from
G o d, either in this life,
or that to come) aboue all to
labour for, seeing without
this assurance that wee bee in
G o d s favour; how can
wee looke for any blessing
from G o d earthly or spiri-
tuall, whereas being assured
here.

Labour for
assurance of
Gods fa-
vour.

hereof, wee may boldly looke
for our present comfort here,
and eternall happinesse hereaf-
ter.

Concerning all which, see-
ing the L O R D (who did
well know the frailty of his
owne children, how ready they
are vpon every occasion to
doubt of his helpe) hath so
plentifully recorded in the
Scriptures, both generally what
a fatherly care hee hath of their
welfare, and also more special-
ly what helpe they may looke
for from him in their particu-
lar necessities: I doe not doubt
but it will bee worth our la-
bour, to consider of them both;
and all little enough to com-
fort vs in our greatest neede.

And first of the generall, which
containe vnder them all good
things, which God hath prepa-
red and promised to all his chil-
dren.

All other
blessings
depend on
this.

Of

God will be
our God.

Gen. 17. 7.

Exod 4. 5.

&
6. 7.

Of this sort may that come first, which is the ground of all the rest: namely, that *G O D* will bee our *G O D*, and of our seede after vs, as hee sayd to *Abraham* the Father of the faithfull, and so belongeth to all Beleevers, as the Apostle shewes, *Rom. 4. 11. 16.* which selfe same promise, was after repeated to *Abrahams* posteritic in all ages, to be a staffe of comfort to them at all times; therefore it is oft sayd that *G O D* is the *G O D* of *Abraham*, the *G O D* of *Isaac*, and the *G O D* of *Iacob*. Likewise *G o d* said to the people of *Israel*, *And I will take you to mee to be a people, and I will be to you a G O D.* And most notable is that, when the *L O R D* gaue his Law to his people of *Israel*, that hee bound his people to obedience by these two bonds of his great

great Majestie, and his speciall favour, saying : *I am* **Exod.3.6.**
the L O R D thy G O D. **And 20.2.** It
would bee tedious and need-
lesse to heape vp more of this
fort ; for this was promised to
the faithfull, by the Prophets
and Apostles in all ages, that
G O D would bee their G O D,
and they should bee his peo-
ple ; Whereby was meant :
that they should certainly
receiue from him whatsoever
might bee good for them ;
and should yeelde to him all
that obedience which hee re-
quired. In which one pro-
mise if wee could stedfastly
beleue, and rest vpon, wee
should finde more true com-
fort, then in all the world
beside, and therefore I de-
sire all that want comfort, to
thinke much vpon this. Of
this kinde likewise bee all
those gracious promises, that
G O D is our portion, that is
all

God our
portion, and
all in all.

Psal. 16. 5.
and 142. 5.

Exod. 19. 5.

Deut. 32. 9.

Psa. 147. 11

Psal. 23. 1.

Psal. 146. 9

all wee haue to maintaine vs
in this world ; and wee his
portion, that is, the chiefest
thing hee makes reckoning of,
his treasure, his peculiar people,
the lot of his inheritance, his
chosen, his delight, and many
the like are plentiful in the
Scriptures, all shewing how
deare vnto GOD his people
are, that they may assure them-
selues they shall not want, as
the Prophet David concluded
vpon that meditation, that the
LORD was his Shepherd. To
this end is GOD said to bee
Father to the fatherlesse, to hel-
per to the widow, to succour
them, and to supply them
with all needefull blessings, spi-
rituall and bodily, to this pur-
pose very comfortable is that,
Psal. 84. 11. For the LORD
GOD is a Sunne and Shield,
the LORD will giue grace and
glorie, and no good thing will
bee with-hold from them that
walke

walke uprightly : Meaning that the Sunne is not more beneficiall to the earth, then God to his.

Oh that wee had hearts to consider and belecue these; Then might wee say and sing for joy of heart with *David*; *The LORD is my light, and my salvation, whom shall I feare? The LORD is the strength of my life, of whom shall I bee afraid?* And to like effect, *Psalm 28. 7. 8.* Seeing the Lord hath thought it needfull so oft to testifie his goodnesse vnto vs, there is no reason wee should thinke much to remember the same for good. The Prophet *David* was never wearie of thinking hereof, which was (as I conceiue) that which made him so large hearted towards God, and so excellling others in all holy conversation, as himselfe professeth vnto *G O D*, saying, *Psalm*

26.

Vse.

Psalm 27. 1.

Ofte thinke
of Gods
goodnesse.

Psal. 36. 7.

Psal. 62. 2.

&

71. 5.

Joel. 3. 16.

Ier. 17. 7.

God will
dwell with
vs.

Exod. 29. 46

Psal. 37. 4.

&

145. 19.

Pro. 10. 24.

Gen. 15. 1.

26. 2. Examine mee, O LORD, and prone mee, try my reins and my heart; for thy loving kindnesse is before mine eyes therefore I haue walked in thy truth. And againe, How excellent is thy loving kindnesse O GOD, therefore the Children of men put their trust under the shadow of thy wings. And the like Psalm 31. 19. And else where professeth G O D is his hope, his helpe, his health, his rocke, his refuge, and many the like. All which should make vs boldly to rest on God for all things necessarie. And yet behold more, for exceeding oft doth the Lord promise that hee will dwell among them, and not forsake them, that he will be with them, both to provide for them and protect them, that hee will blesse them, that all shall goe well with them, God will giue them their hearts desire, that hee will be their reward. All which with
fundry

fundry the like effects of Gods favour, and provident care over his, to minister vnto them abundant reliefe in all their needes, are throughout the Scriptures so oft repeated, that in what condition soever we be wee might haue store of helpe at hand to strengthen our faith, that God will never faile vs, but in that season & measure which he seeth fittest, we shall assuredly finde all needfull helpe for soule and body, for this life, and that to come.

I doe therefore commend vnto all those, who haue so profited by the former promises, pertaining to the assurance of salvation, that they haue some comfort therein, this care; to obserue well these large legacies, which the Lord both in the Old and New Testament, hath bequeathed to all his children, as so many priuiledges be-

Vse.

Legacies.

Complaint

Nehc 8. 10

belonging to them, whereof no
 other person in the world
 (though never so high in mans
 account) shall ever be partaker;
 That they be not dismaied with
 any discouragements, they shall
 meete with, but rather rejoyce
 and glory in their happy con-
 dition, and bee so carefull to
 walke worthy of the same, that
 they may thereby honour God
 their Father, and that high dig-
 nity whereto he hath advanced
 them; yea, also moue many to
 seeke to be partakers with them
 of so blessed a condition. I could
 here willingly take vp a bitter
 complaint against many of
 good hope, that spend most of
 their dayes either securely, or
 vncomfortably, not finding this
 joy of the Lord to bee their
 strength, and not walking in the
 light of Gods favour so cheere-
 fully, as they might, if they
 would better weigh these gra-
 cious promises made vnto them
 and

and so lay hold vpon them, as
their own, whereby they might
bee refreshed in their grea-
test discouragements. But
this being besides my
intention, I will thus
end this point.

THE

S
C
H



Fa
bee
nat
cial



THE
SECOND
GENERALL
HEAD OF LIVING
BY FAITH.

Is concerning

MORTIFICATION.



OW wee come to
the second general
matter, wherein
wee are to liue by
Faith, namely, how wee may
bee able to mortifie our corrupt
nature, and overcome our spe-
ciall finnes, which most pre-
vaile

**No mortifi-
catiō with-
out faith.
Page 121.**

prevaile over vs. That this cannot be without faith hath been sufficiently proved, in the former part of this Treatise: and how this power is obtained by faith from Christ.

Here onely we are to consider what promises God hath made vnto vs in the Scriptures, to strengthen our faith in this that whereas we are full of doubting, how we (who are so full of sin, yea naturally sold vnder sin and oft helde captiue vnder some strong corruptions) should possibly overcome these: yet wee may heare such comfortable promises from God, as may assure vs, no sin shall haue dominion over vs: but we shall daily master it, and in the end obtaine a full victory over it.

For which purpose I cannot begin with any Scripture more effectuell then this selfe same, where the Apostle doth not onely shew the absolute necessitie

**No small
comfort to
an afflicted
conscience.**

**Rom 6 1.
&c.**

offorsaking sinne, by all those who be members of Christ: but therevpon he exhorts them all, saying: *Let not sin raigne in your mortall body, that yee should obey it in the lust thereof;* and shewes the way how this may be attained, by not yeelding vnto sinne in their minds & hearts (which bee principall members of the old man, & weapons of vnrighteousnesse) but rather yeelding themselves vnto God, as those that are alive from the dead, and their members as instruments of righteousness vnto God. And whereas this might justly bee objected: Alas! how shall wee (who by nature are so vnable to resist so mighty a tyrant as sinne is, who hath overcome all man-kind, Christ onely excepted) ever be able to withstand sinne? For answer wherto, the Apostle brings a most comfortable promise vnto all (*that be not under the law, but under grace*) that is, who be

Verse 12.

Verse 13.

Verse. 14.

No sinne
shall raigne.

not stil vnder the condemnation
and tyranny of the Law, which
by it raignes over all vnregene-
rate: but by true receiving of
Christ by faith, are now deliue-
red from that bondage, and so
brought into the libertie of
Gods Children: which he saith
is to bee vnder grace, (whereof
the Apostle speakes more fully,
Rom. 6. 14) Of these he saith, *that*
sinne shall not haue dominion o-
uer them, meaning that although
these doe still carry in, (that is,
corruption of nature) which
continually fights against the
grace of God in them, yet the
corruption & sinfull nature shall
never more raige as in times
past it did, & so haue full victo-
ry over them. But they by the
grace of Gods Spirit rainging in
them, shall daily more and more
overcome this their sinfull na-
ture, and in the end get a glori-
ous conquest over it, and also
their spirituall enemies.

This

This one Scripture, if there were no more, is sufficient if it be truly weighed and beleaved, to comfort every child of God, over all his finnes; that though they be never so many, or never so great, & of long continuance, yet being here assured the roote of sinne shall bee killed, he may then quietly rest his soule in peace, that all the fruites and branches shall in time quite wither, for certainty whereof this is twice repeated.

But the Lord knowing how hardly wee are brought to bee perswaded hereof, (especially when we be vnder captivity of any sinne, as of vnbeliefe, pride, anger, worldlines and the like) hath much laboured in his word to comfort vs herein: that though the battell bee sore, and our strength small, yet his grace shall bee sufficient for vs, and his power shall bee made perfect in weakenes, as was said to Paul in

N 3

his

Singular
comfort to
be received
out of Rom.

6. 14.

Hardly per-
swaded to
beleue
Gods pro-
mises.

Many pro-
mises for
mortificati-
on.

2 Cor. 12. 9

his wrestling against some privie corruption, which he felt a pricke in his flesh, to be sent as a messenger of Satan to buffet him lest he should be exalted above measure, by the abundance of revelations; which though spoken to him, yet indeed belongs to all in his case.

Vse.

And therefore every poore soule, who feels his sinne too hard for him, that when hee would doe well, evill is present with him: hee is to lay hold on this promise, that Gods grace shall bee sufficient for him, and Gods strength shall bee made perfect in his weakenesse. That for complaining with the Apostle, *O wretched man that I am,* *shall deliuer me from the body of this death?* he may comfortably cheere vp his heart with him, saying: *I thanke God through Iesus Christ our Lord,* that through the power of the Spirit of Christ, he shall subdue that body

Rom. 7. 24.

Verse. 25.

dy of sinne, which otherwise would carry him head-long to death and destruction, both of body and soule for euer.

This the Prophet *Micah* notably expresseth, having highly magnified the mercy of God in pardoning iniquitie, and passing by the transgression of his people, he addeth this, *He will turne again, he will haue compassion vpon vs, he will subdue our iniquities, &c.* The Apostle also layeth out this matter at large, how the Christian Souldier being armed with the whole armour of God, may be able to stand in the euill day, & hauing done all, to stand: that is, being furnished with those excellent graces of the Spirit, which hee afterwards names, he may manfully fight the Lords battell against sinne and *Satan*, and so hold out to the end of the battell that he shal stand vp as conquerour, when sinne and *Satan* shall fall as vanquished.

Micah. 7. 18.

Verse 19.

Ephes. 6. 13.

Great en-
courage-
ments to
fight.

Fight like
men.

Christ san-
ctification.
1 Cor. 1. 30

Ioh. 17. 29.

Behold what encouragement the Lord gives against all our fearefulness, in our spirituall battell: which if we could remember, would put more spirit into vs to fight against our sins, like men, and not to faint or flie like cowards. And yet these be not the tenth of those gracious promises, which the Lord hath made to this end, that we faint not when wee see the force of the enemy.

Of this sort be all those Scriptures, which setting out the rich benefits wee receiue in Christ, among the rest mention our sanctification by him; whereby is meant that Christ having taken our humane nature, and sanctified it by the holy spirit: wee being made one with him, do receiue the selfe-same spirit (though in measure) to sanctifie vs, that is, to make vs holy: Whervnto these two be necessary: first the killing of all sinne
in

in vs, and secondly, the quick-
ning of vs to newnesse of life.
Of the later, more in the next
point, of the former here: con-
cerning which this is oft repea-
red, that Christ *shall saue his peo-
ple* from their sinne, which as it
is true in the matter of our justi-
fication for the forgiuenesse of
our sinne: so it is also true in
this point of our sanctification,
for deliverings vs from the pow-
er of sinne. And so are all those
generall speeches to bee vnder-
stood, that Christ is the lambe
of God, *which taketh away the
sin of the world*: That he hath lo-
ved us, and washed us from our
sinnes in his owne blood: That the
blood of Iesus Christ cleanseth vs
from all our sinne: That God hath
sent his sonne Iesus to blesse vs, in
turning every one of vs from our
iniquities. And the like many, in
all which this must needs bee
contained, that one great benefit
wee enjoy by Christ, which is,

N 5

that

Mat. 1.21.

Christ saues
not onely
from guilt,
but filth of
sinne also.

Generall
speeches.

Ioh. 1. 29.

30.

Reu. 1. 5.

1 Ioh. 1. 7.

Acts. 3. 26.

Gal. 5. 16.

1 Ioh. 1. 9.

Tit. 2. 11.

14.

that wee who bee members of him are clenſed, as from the guiltineſſe of ſinne, that it ſhall not be imputed: ſo from the filthineſſe of ſinne, that it ſhall not prevaile over vs. For more manifeſt prooſe wherof, this grace of Mortificati^on is expreſſly promiſed in ſundry places; as, *Walke in the Spirit, and ye ſhall not fulfill the luſt of the fleſh.* Likewise the Apoſtle Iohn joyning together both our Juſtification and ſanctification, ſaith: *If wee confeſſe our ſins, he is faithfull and juſt to forgive us our ſins, and to cleaſe us from all unrighteouſneſſe: ſo doth the Apoſtle Paul to Tim^os, having ſhewed that the grace of God which bringeth ſalvation, doth alſo teach men to deny ungodlineſſe and worldly luſts: hee addeth this, that Chriſt gave himſelfe for vs, that he might redeeme us from all iniquity, and purifie to himſelfe a peculiar people zealous of good workes.*

This

This is the same whereof the Prophets foretold in their time that GOD would purge and cleanse his Church. *Esay* oft; that God will purely purge their drosse, and take away all their tin, that is, their sinnes: as in another place more plainly he saith, And it shall come to passe, that he that is left in Sion, and he that remaineth in Ierusalem, shall be called holy, everyone that is written among the living in Ierusalem, when the Lord shall haue washed away the filth of the daughters of Sion, and shall haue purged the blood of Ierusalem from the midst thereof, by the Spirit of Indgment, and by the Spirit of burning. Again, By this therefore shall the iniquity of Iacob be purged, & this is all the fruit to take away his sin. Notable is that place of *Ezekiell* Then will I sprinkle cleane water upon you, and you shall be cleane from all your filthinesse, and from all your Idols wil I cleanse you. Of this

Esay 1. 25.

Esay 4. 3.

Verse 4.

8.

27. 9.

Ezek. 36. 29

Psal. 103. 3.

Vse.

Fruit in
right ap=
plying any
one of these
promises.

^aMich. 7. 19

^b1 Ioh. 1. 9

^c2 Cor. 12.

9.

this sort I might gather many
more out of these, and the other
Prophets, who speake of these
graces which should bee given
by Christ to all the members of
his Church, the cleansing of them
from all their filthinesse, which
David expresseth, *By healing all
our diseases.* The matter being so
cleare, and the testimonies so
many, I judge it will be too te-
dious to heape vp more.

It shall be more to our profit,
well to weigh these and the like
promises when we read them:
that when wee feeble our hearts
discouraged, by the little strength
wee find to master our speciall
corruptions, then we may apply
to our selues any one of these
promises, wherein the Lord him-
selfe doth vndertake this worke
which is too hard for vs; *That
he shall ^asubdue our iniquities, he
will cleanse us from all vnrigh-
teousnesse, his grace shall be suffici-
ent for us, and his power shall bee*
made

made perfect in our weakenesse:
which if we doe beleue, how
can we feare to be faint-hearted
to enter into this spirituall bat-
tell against our finnes? Yea this
will make vs bold to resist, and
able to overcome our strongest
sins, which formerly haue most
prevailed over vs.

For our further encourage-
ment herein, we haue the exam-
ples of all the faithfull, who be-
fore were servants, yea bond-
slaves to their vile lusts, as *Za-
chews to oppression, Mary Mag-
dalen to whoredome; Paul to per-
secution*: and generally the fa-
mous Churches, to whom the
Apostle writ, who before their
calling were idolaters, and lived
in all abominable finnes (as o-
ther Gentiles:) being converted,
they turned from their Idols,
and also from all their former
vaine and vile conversation, to
serue the living God, as is to be
seen in all the holy Epistles writ-
ten

Examples.

Esay 11.6.

Our beastly
qualities
changed &
abated by
the Gospel.

Vse.

Say not, I
shall never
overcome.

ten to them, and in the history of the *Acts*: which was long before prophesied by the *Prophets* that the *wolfe shall dwell with the lambe, &c.* meaning by all these cruell and devouring beasts, all kind of beastly & wicked men, who by the Gospel should be so changed, that all their cruell & beastly qualities should bee so abated, that they should become like to Gods Children, and so haue a holy Communion with them.

Let not any therfore who feeleth any measure of mortification in himseife, though hee cannot yet overcome all his sinnes, and keepe vnder his vnruely affections, say in his heart, I shall never overcome such and such sinnes, but shall one day perith by these: for this were not onely to mistrust his own strength, (which well he may) but to call Gods power, goodnesse, and truth into question: which were

a great injury to God, and to his owne soule : but rather let vs all doe as *Iehosaphat*, when he saw a great Army gathered together against him, so as hee saw no power in himselfe to withstand them, hee did wholly cast himselfe vpon the Lord, saying, *O our God wilt thou not iudge them? for we haue no might against this great company that cometh against vs, neither know we what to doe, but our eyes are vpon thee.* So let vs be strong in the Lord, and in the power of his might, and so taking to vs, and vsing the holy armour of his spirit, fighting valiantly, wee may be sure of the victory.

These thus being, that Gods children may be so certain, that no sinne shall haue dominion over them, but that they shall in the end overcome them all, and so haue the glorious conquest over them, & over all their spiritual enemies (who can no way hurt

voins w. I
y. of 31 v. 12.

2 Chron. 20.
12.

Ephe. 6.

Few enjoy
this victory.

Spots in
professours.

Too many
slacke in
private and
secret duties.

hurt them but by sinne) how
can it sufficiently bee bewailed,
that so few doe enjoy this bene-
fit, and the sweet comfort ther-
of?

This may well be seene in the
many and foule spots in the fa-
ces of sundry professours ; I
meane their open pride, their
impatieney, their worldlines, &
deadnesse of spirit in all spiritu-
al duties: all which, though they
might (in some stronger stand-
ing in Christ) haue beene long
before well mortified, yet they
still remaine, liue, and grow in
them, to their reproach before
others, and small peace and
comfort to their owne hearts.

A principall cause hereof must
needs be this, that these pleasing
themselues in their estate, for
that they be forward in publick
exercises of Religion (though
many be slacke enough in pri-
uate, especially secret by them-
selues alone, and for that they

bee

bee free from the grosse sins of the wicked, do either not see, or not bewaile these their sins; and therefore doe not so much as seeke after, much lesse enjoy these precious promises, and the fruit of them.

Another sort (who are more to bee pittied for their want of this comfort which God hath prepared for them, and so plentifully promised to them in, especiall) be they who groane vnder the burthen of their infirmities, and take much paines to bee eased; yet in long time finding small amendment, bee much discouraged with feare, that they shall never be able to overcome these corruptions which doe most annoy them. I cannot thinke of any thing to be a greater cause of this discouragement in these, then either the ignorance, forgetfulnesse, or not beleieving these promises, that, *He who hath begun the good worke*

Weake be-
leevers feare

Weake in
faith too
much dis-
couraged.

Cause of
discourage-
ment.

Phil. 1. 6.

Deut. 7. 24.

11. 25.

Ioshua 1. 5.

10. 8.

worke in them, will perfect it until the day of Christ: & as God promised oft, to his people going to conquer the land of Canaan, that no enemy should be able to stand against them: so hath hee as certainly promised to these, that no sinne shall haue dominion over them.

Remedic.

It remaineth therefore, that these and all other, who desire to conquer their corrupt nature and unruly lusts thereof, that they doe oft set before themselves these promises, and so considering that *hee is faithfull who hath promised*, confidently looke for the victory, and so constantly fight till they obtaine the same.

This I hope may suffice in this point, to quiet the mindes of all that be troubled with doubting how they shall be able to get the mastery over their greatest corruptions.

If any should further require,

to

to haue particular promises for particular finnes, he is to know that howsoeuer the Lord doth sometimes descend to particulars, as that he will cleanse them from their idols, and that hee will take away the stony heart out of them, and such like.

Ezek. 36. 25
26.

Yet this is not done in every sinne, neither is it needfull, for when God speaketh so generally, that he will cleanse vs from all vnrightheousnesse, and that he will heale all our diseases, & the like many, (as we haue seene in the fore-named places) who would require more? let vs then learne to apply these generall promises to our particular occasions, and I nothing doubt but it will as sufficiently comfort vs as if the Lord had said in particular, he will kill our pride, our vnbeliefe, our hypocrisie, and the rest.

No need
of particu-
lars.

Apply ge-
nerally.

Onely let vs be familiarly acquainted with these (as neede
shall

Meditate &
pray.

shall require) & be oft in meditation vpon these (whereof we shall haue daily vse;) and herevnto joyne fervent prayer, that the Lord would perswade vs by his Spirit thus to rest vpon his promise for his helpe in our greatest need; and then shall we more couragiously set our selves against our greatest sins, & daily more and more get the victory over them all, to the honour of God, and of our holy profession, to the good example and encouragement of our brethren, & to the present comfort of our owne soules,

&c.

THE



THE
THIRD
GENERALL
HEAD OF
LIVING BY
FAITH.

Is concerning

HOLY DUTIES.



Thus having seene
how wee are to
gather out of
Gods promises
daily more cer-
taintie of our saluation, both by
faith, and by the principal fruits
thereof, and in the second place
how

how we may be daily more assured of a full victory over all our corruptions, that they shall never overcome vs, but we the: (which must needs bring much comfort to all poore distressed soules, who groan vnder the burden of the til they may be eased

Third general point

Wee are to proceede to the third general point propounded, wherein we are to haue vse of our faith against those many doubts, w^{ch} arise in our hearts; how we who be so full of frailtie, and so weake in grace may yet be able to perform all those duties which God requireth at our hands, both towards his Majesty, in the first Table of the ten Commandements; and towards man, our selues, and others, in the second Table; and that in such manner as may bee pleasing to him.

Many think it easie to liue godly.

For howsoever many carnall professors (in truth little better then hypocrites) imagine it is no such

such hard matter to lead a godly life, & so content themselves with such common duties, as may vphold a name in profession of true Religion; as frequenting the publique Assemblies, saying prayers in their houses, and living honestly among their neighbours: (all which must be done, and many come not so farre) yet they who haue truely tasted of Gods mercy in their redemption by Christ, do know that God hath deserved better service at their hands, and requires more duty of them namely, *that as he who hath called them is holy, so they must be holy in all manner of conversation; and that it must be their chiefe study to adde to their faith vertue, and to vertue knowledge, and to knowledge temperance; and to temperance patience, & to patience godlinesse, and to godlinesse brotherly kindnesse, and to brotherly kindnesse charitie.*

And

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2

3

What holiness God requires.

1 Pet. 1. 15.

2 Pet. 1. 5. 6

7

Manner of
Gods ser-
vice.

Luke 1. 74.
75.

Col. 1. 10.

The life
which God
requires of
belcevers.

Heb. 12. 1.

Gods chil-
dren vnable
thus to liue
by them-
selues.

Rom. 7. 21.

And for the manner of their service, it must bee 1. without feare (that is, not servile and constrained, but willing and chearfull) 2. vniversall in holinesse (towards God) in righteousness, (towards men) 3. before him (as in his sight) sincerely, 4. all the dayes of their life, constantly in all states vnto the end, & so to please God in all things.

The faithfull people of God know, that this is the life which God in his word so much requireth at their hands, & which they so earnestly desire, and endeavour to performe.

But so are they beset round with sinne, and oft to taken captiue by the power of their corrupt nature, That when they would doe good, euill is present with them: whereby it comes to passe, that all, even the strongest Christians, finde it a matter about their abilitie, thus to lead their lines, and many of the weaker sort be

oft discouraged, to see how weakely they performe all Christian duties.

And no marvaile, for seeing the regenerate themselves haue not receiued any such measure of grace, whereby they may thus willingly, and thoroughly; sincerely, and constantly, so serue God, as to serue him with *reuerence and Godly feare* (witness the slips and failes of the most worthy seruants of God) but all our sufficiency is of God, and his grace must be sufficient for vs, and his power must bee magnified in our weakenes, and without Christ we can doe nothing: Out of all this may be gathered, what neede wee haue of *faith*, to enable vs to lead this life, whereby we may please God, and finde comfort to our soules.

Which shall further appeare, if we well consider what is necessarily required of vs sinners, that wee may please God in a-

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ny

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Heb. 12. 28.

2 Cor. 3. 5.

Chap 12. 4.

John 15. 5.

Need of Faith.

What is necessary to please God.

ny dutie we performe; which I conceive be these three.

Mat. 7. 21.

1. First, a conscionable endeavour to do the will of God, in such sort as he in his word commandeth.

Psal. 51. 17.
Esay 66. 2.

2. Secondly, a true griefe for our many failings herem, both in the deed, and right manner of doing.

Hab. 1. 6.

3. Thirdly, a beliefe, that God for Christs sake will assist vs, & accept of our weake obedience.

Reason.

All which as we see be euident in the Scripture, and oft required, so are they as manifest by reason; that seeing Gods will is the rule of all equitie, therefore whatsoever swarueth from it (though neuer so little) must needs be vnequall, and so displeasing to God.

And on the other side, seeing all our rightousnesse, is as stained, or defiled clothy, such Gods pure eyes cannot endure

of necessitie it follows, that they who will be acceptable to God must come vnto God in Christ; both for strength to doe that which God requireth, and for fauour, that God will be pleased to accept the satisfaction made by Christ for the pardon of their defects in their best duties, and for the allowing of their obedience to be well liking in his sight.

All our sufficiency is in Christ received by faith.

1 Cor. 1. 31.

1 Cor. 1. 31.

1 Cor. 1. 31.

1 Cor. 1. 31.

1 Cor. 1. 31.

1 Cor. 1. 31.

Heb. 11. 6.

Heb. 11. 6.

Few please God.

1 Cor. 1. 31.

1 Cor. 1. 31.

1 Cor. 1. 31.

1 Cor. 1. 31.

1 Cor. 1. 31.

1 Cor. 1. 31.

1 Cor. 1. 31.

1 Cor. 1. 31.

1 Cor. 1. 31.

Whereupon it necessarily follows, that whosoever intends so to lead a godly life, that hee may bee pleasing to God, must attaine this by faith, without which, all wee doe is sinne: so the Scripture speaks plainly, *Without faith it is impossible to please God.*

And yet how few bee they who haue attained this grace, so to line by faith, as thereby to draw from Christ continual increase of spirituall strength, better to performe all holy obe-

1st. 2nd. 3rd.
4th. 5th. 6th.
7th. 8th. 9th.

Two branches of this.

2. How to be accepted

Some chiefe failings in every Commandemēt.

I Command.

1

2

3

4

dience, and daily to get more comfort, that this their obedience shall bee acceptable to God!

Wherein we haue these two speciall branches to be considered, how we may get this grace to leade a godly life; or how we may haue comfort that this shall be accepted.

For the former, that we may better see how vnable we bee of our selues to performe all holy obedience, and so be more willing to embrace the remedy: I desire every one carefully to examine himselfe by the Law of God, how exceedingly hee faileth in every one of them.

1. As for example, in the first Commandement: In not walking with God, not resting vpon him for reliefe in all his necessities, not so delighting in him, as to count nothing too deere for him, and that he is not more afraid to displease God, then any

in Sabb

in the world besides.

2. *In the second Commandement*: how slacke and slight he is in all the worship of God, both priuate and publicke: as namely, in priuate prayer (which yet for the most part is in greatest vse.) As for reading the Scriptures, and other godly bookes, how seldome? meditation alone, and conference with others how little thought vpon? So likewise for the publike what carelesse and vnfruitfull hearing, praying, singing and receiuing of the Sacraments?

2
Commād.

1

2

3

4

5

3

Commād.

3. *In the third Commandement* How backward he is in lifting vp the name of God; so as hee might by all his behauiour, bring God into better esteeme with those with whom he conuerseth?

4
Commād.

4. *In the fourth Commandement.* What a doe he hath to keepe his whole man imployed about the true sanctification of the Lords Sabbath.

O 3

In

In all which whosoever shall conscionably cōsider his waies; I nothing doubt but he shall see just cause to complaine of his want of faith, whereby alone he shou'd receiue power from Christ & his Spirit, much more effectually to performe all these holy duties to God.

The like defect shall be found vpon due examination in duties of righteousness in the second Table, which God requireth both in regard of our selues and our neighbour.

**5
Commād.**

As in the fifth Commandement, I wish every one duly to weigh how badly hee discharge the duty of his speciall place, either in the Family, Church, or Commonwealth; both such as are set aboue others, and such as be below, governors, and governed: and then he shall well see what need he hath of faith, to enable him to a better performance of those duties, which his place requireth.

6. *In the sixt Commandement ;*
 How carelesse he is both in a-
 voyding those things which
 hurt the life and health of body
 and soule, both of himselfe and
 others ; and in vsing all good
 meanes for the preservation of
 both : And much more wan-
 ting in bearing and forgiving
 wrongs, in loving his enemies,
 and overcoming euill with
 good esse.

6
 Commād.

In the seuenth Commandement
likewise. What little warch and
 meanes are vsed to keepe both
 soule and body chaste ; and so
 to avoid all allurements to vn-
 cleannesse, soberly vsing all our
 senses, and their delights.

7
 Commād.

8. *In the eight Commandement*
 How hee failes in getting his
 goods justly ; and so vsing them
 holily to Gods honour, merci-
 fully to the reliefe, of his neigh-
 bour, and wisely to his owne
 good, of soule and body.

8
 Commād.

9. *In the ninth Commandement.*

9
 Commād.

How

2

3

10. Commad.

I

2

How carelesse he is, as to avoid all blemishing of his own good name, or his neighbours, any manner of way, and so to preserve either, & to recover them being wounded, by such means as God hath appointed.

10. In the tenth Commandment. How hardly he can bring his heart to love his neighbour as himselfe; and to be as loath to hurt him as his owne selfe, and to seeke his neighbours good as his owne.

Thus haue I briefly drawne out of the commandements; some of the chiefest duties; which we cannot deny, but that as wee are bound to performe them, and desire so to doe, so we faile much in the practise of them, neither possibly can we doe better, till we receive grace from Christ to enable vs therevnto.

These being so manifest, I hope I shall not need to say any thing

thing more, to perswade any true Christian to labour for the increase of this precious gift of faith, wherby he may get power from Christ, better to obey God in all that he shall require at his hands.

Need of Faith.

And therefore I would now set vpon this worke (which is my chiefe intent) to gather some speciall promises, and to shew the right vse of Faith; for our helpe in this behalfe.

But that I remember there is another branch of this matter, namely, how wee may doe all our workes in faith, that God will accept thereof. Wherein it will be no hard matter to shew that we are for the most part as much (if not more) failing, then in the former; as both reason and experience will proue. For a meere naturall man void of all saving grace, may be drawn by selfe-loffe for his owne good, or by feare of danger that might

2. Branch of this third point, how our obedience may be accepted.

Mat 6.20.

2 King 10.

30.

2 Chr. 25.2.

befall him, to doe many good things, as wee reade of *Heracl, Iehu, Amaziah*, who did that which was right in the sight of the Lord, but not with a perfect heart.

But to bee perswaded vpon good ground, that God will accept our weake and sinfull obedience for perfect, as if it were without fault, this requires true grace, yea a greater measure then many a weake beleuer can attaine.

Many discouraged by their infirmities.

From hence it specially ariseth, that sundry true harted Christians, very conscionable in their conuersation, be yet much discouraged, and by reason of the infirmities of their best duties haue little comfort in any thing they doe, and so looke if not all, yet much fruit of great labour: so that it cannot be but welcome instruction to them, to heare and learne how they may be assured that their weake obe-

obedience shall be pleasing to
God as if it were without fault.

In both which I will doe my best, to draw out of the welles of *saluation*, the holy Scriptures, such sweete promises as shall abundantly satisfie the thirstie soule, whose chiefe desire is nothing more, then to haue grace, whereby they may serue God acceptably with reuerence and godly feare.

Isay 12.3.

Hcb 12.28.

How wee
may be sure
we shall
want no
grace.

And first, to begin with the former, that we may assure our selues wee shall not want any needfull graces for the leading of a godly life, the Lord hath expressly said so much, *Psal. 84. 11* For the Lord God is a Sunne and shield: The Lord will giue grace and glory, no good thing will he withholde from them that walke uprightly. Which being so general, I nothing doubt but it includes this grace of holinesse among the rest. To this end also doth the Lord so often promise his

Made fruit-
full.

his people, as *Exodus 19. 6.* &
31. 13. *Leuit. 26. 3.* *Deut. 22.*
8. 9. *Esaie 4. 3.* & 35. 8. *Isaie 3.*
17. I spare to set downe the
words, which they that list may
easily read. Againe, to the same
end God promitteth to make his
people fruitfull, & to compareth
himselfe to a good husband-
man, as in the 15. of *Iohn*, I am
the Vine, & my Father is the hus-
bandman; Every branch that bea-
reth not fruit he takeith away, and
every branch that beareth fruit
hee purgeth it, that it may
bring forth more fruit. So *Esaie*
27. 2. 3. In that day sing ye unto
her, a vineyard of red wine; I the
Lord doe keepe it. I will water it
every moment: least any hurt it
I will keepe it night and day: and
Psal 92. 14. They shall still bring
forth fruit in old age, they shall be
fat and flourishing.

This also is ment where the
Lord as a good shepheard saith
he will feed his people that they
may

may be fat, that is, a abounding in grace, as *Psal 23*, *Ezek 34. 13. 14. 15.* and *Psal 36. 8.* They shall be abundantly satisfied with the fatnesse of thy house, and thou shalt make them drinke of the river of thy pleasures, &c.

This grace of God to leade a godly life, is likewise intended in many other promises, as where it is said, *That God will giue strength to his people*; which as it is in some places ment against enemies bodily or spirituall: so in other, to walke in the wayes of the Lord, &c. *Esay 45. 24* Surely shall one say In the Lord haue I righteousnessse and strength *Zach 10. 12.* And I will strengthen them in the Lord, and they shall walke up and downe in his Name, saith the Lord, and the like. *That God hath wrought all our workes in vs* *Esay 26. 12.* and to the Apostle *Phil. 4. 13.* I can doe all things through Christ who strengtheneth mee.

Psal 29. 11.
God giues strength.

But

Gods
makes able
to obey...

But to this purpose, bee most
plaine those promises where
God saith; *He will circumcise
thine heart, and the heart of thy
seed, to love the Lord thy God with
all thine heart, and with all thy
soule, that thou mayst live. Deut
30.6 And to the like effect verse
8. And thou shalt returne and o-
bey the voyce of the Lord, and doe
all his Commandements which I
command thee this day, which is
here made a promise of God to
them, what he would make thee
able to performe, as may appear
by Hosea 3.5 and 14.7. and Ier
24.7. where the like promise is
made. And so Ezek 11. 19. 20.
And I will give them one heart,
and I will put a new Spirit within
you, and I will take the stony heart
out of their flesh, and will give
them an heart of flesh: That they
may walke in my statutes, and
keepe my ordinances and doe them
and they shall be my people, and I
will bee their God. The like is re-
peated*

peated, Chap 36. 27. and 37. 24.

Thus wee may see in these Scriptures, and many more of like sort, how the Lord seeing the fraitie of his Children, both in obeying his will, and in beleeuing that euer they shall be able to attaine thereunto, hath for their comfort herein giuen many precious promises, in general containing all grace needfull to the leading of a godly life, which euery Child of God may boldly apply to himselfe in this manner. Seeing God who is faithfull hath said to all his people, that hee will *giue grace, that hee will sanctifie them and make them fruiifull, satisfying them with the fatnesse of his house, make them strong to walke in his wayes, and giue them a new heart to feare him for euer, and to walke in his statutes, and to keepe his ordinances, and to doethem, &c.* Therefore I may boldly assure my selfe, though I bee neuer so weak,

Vse of these
generall pro-
mises for sa-
ctification.

Exod 31.

31.

Iohn 15. 2.

Psal. 36. and

Zach. 10. 12

Ezek 36. 26.

27.

77

77

Isa 26. 12.

2 Cor 12. 9.

weake, yet through Christ I shall be able to doe all things, For hee hath wrought and will worke all our workes, and his grace shall bee sufficient for vs.

Yca, we may say, as *Esay 45. 24.* In the Lord haue I rightnesse and strength.

If thus we would call to mind what God hath spoken for our comfort in this kinde, it would well hearten vs, to set vpon any dutie, which the Lord shall require at our hands, with confidence that we shall be able so to performe it, as he will approue and say, *It is well done, good and faithfull seruant.* Whereas other wise if wee looke vpon the difficultie of the worke, and our owne insufficiencie to euery good dutie, wee shall haue no heart to set vpon it, but either quite giue it ouer, or very vnfruitfully and vncomfortably goe about it, as the manner of most is: whereby God hath

small

Math 25. 21

Difficultie.
Insufficiencie

small honour, and themselves
a little comfort in all their pro-
fession.

This might suffice to encour-
age vs chearfully to set vpon a
godly life in all the parts of it,
if we were not so vntoward to
it in our selues, and had not so
many discouragements from o-
thers, and so full of vnbeliefe to-
wards God,

Particular
grace.

1

2

3

But because of all these, the
Lord in loue is constrained to
take more paines with vs, and
not onely thus in generall, to
promise vs his helpe, but he de-
scends to particulars, and where
he sees vs most distrustful, there
he doth more specially promise
his help, that so we might more
willingly serue him.

And first, whereas we be all
ignorant (even after regenerati-
on) in many things, what is
Gods will, and how to perform
such things as God requireth
(as may be seene in those speci-
all

Repeated
nine times.

God will
teach vs.

all duties before named in every Commandement:) & this hath beene of old, and is at this day, the complaint of the godly, and so their oft and earnest prayerto God to teach them; as that one booke of the Psalmes, and therein that one Psalmc 119. doth shew, wherein this prayer is oft repeated.

For these causes it is so oft said, that the Lord will teach his people; As in that famous Prophecie of the dayes of the Gospell, where the zeale and faith of Gods people is fore shewed, that they called one vpon another to frequent the publike assemblies vpon this ground; *That God would teach them his wayes, and they would walke in his pathes,* Esa. 2. 3. Mich. 4. 2. So Psalm. 25. 8. 9. *He will teach sinners in the wayes, and the meeke he will teach his way.* So Esay 54. 13. *And all thy children shall be taught of the Lord.* And to this purpose that is spe.

speciall, 1 Ioh. 2. 27. where speaking of the Spirit giuen to all the faithfull, hee saith. *But the anoynting which yee haue receiued of him, abideth in you: and ye need not that any man teach you: but as the same anoynting teacheth you of all things, and is truth and is no lye; and euen as it hath taught you yee shall abide in him: Many more promises to this effect might be alledged.*

Out of them all, thus we may conclude; Seeing Christ doth bid vs come to him, and so to anoynt our eyes with eye salue, that wee may see, and God hath made so many promises to teach vs, and that his Spirit shall leade vs into all truth; therefore bee our ignorance neuer so great and our capacitie neuer so small, yet wee shall not want so much spirituall knowledge as God seeth meet. And therefore wee may with confidence come to God for it, and vsing the meanes as he hath

2 Ioh. 27
2 Ioh. 28

Vse.

Ren. 2. 18.

Ioh 16. 13.

Bee our ignorance neuer so great, we shall not want competent knowledge; vsing Gods meanes in faith.

God will set
our hearts
in frame.

Ezek 11.19

Our hearts
vntoward
dutie.

hath appointed; wee shall not misse. This may suffice for knowledge.

Now for abilitie, to walke according to our knowledge, enough hath bene said in the generall. Where also we heard, that *God will give vnto his a new heart*, which is the fountaine of all obedience; and may be a singular comfort to all those, who being acquainted with the vntowardnesse of their hearts to any holy duty, specially to some, doe mistrust nothing more then this, how to get a good heart; and so to keepe it, who for their comfort, are to set before them, all those promises wherein God hath said, that he will change their hearts; whereof I spake a little before vpon occasion: that God would make his people able to obey his statutes and doe his commandments, which cannot be without a new heart, & none can haue that, but from
God,

God, for it is not in man to set
his heart aright, but this is Gods
gift. As besides the former
Scriptures, that is manifest,
Jeremy 31. 33. Where the Pro-
phet speaking of the new Testa-
ment, which God would make
to his people vnder the Gospell,
saith, *I will put my Law into their
inward parts, and write it in their
hearts, &c.* Which is twice re-
peated in the Epistle to the He-
brewes 8. 10. & 10. 16. which is
also intended, *Act 15. 9.* where
it is said of the Gentiles, to
whom Peter preached that God
purified their hearts by faith, and
in the next Chapter, that the
Lord opened the heart of Lydia.
Againe, that God hath given the
earnest of his spirit in our hearts;
that God hath shined into our
hearts: that God comforteth our
hearts, keeps our hearts, stablisheth
them, directts them, and the like
many.

From whence wee may safely

ga-

Act 16. 14.
2 Cor 1. 22.
&
4. 4.
2 Thes 2.
15.
Phil 4. 7.
2 Thes 3. 3.

Vse.

It is God
that must
both set and
keepe our
vnruly
hearts in
frame.

gather this. That though our hearts be neuer so corrupt, so hardned and shut vp, so darkened, distressed, declining, fainting, and wandering out of the right way; yet that God (as he hath promised) will certainly succour vs in all, and both set and keepe our hearts in frame, that they may be fit for all such seruices as it shall please the Lord to set vs about.

This I doubt not, will be welcome newes to all fōid hearted professors, who so much see and bewaile their naughtie and vnbeleeuing hearts, that they may comfortably rest vpon God: that hee will by his holy Spirit so guide their hearts that they may be seruiceable to him.

Thus much for the heart in generall. Now seeing the Lord contents not himselfe herewith, but comes more particularly to the well ordering of our affections, of ioy, loue, feare, trust, and the

the like; we shall find it vſefull for vs, to apply to our ſelues theſe promiſes, to hearten vs againſt all our doubts, concerning theſe affections, which are as the hands and feete of our ſoules, by which we worke and be carryed to euery dutie: that being furniſhed with theſe, wee ſhall bee more apt and readie to euery good worke.

And whereas among theſe, there are none more profitable then faith, truſt & hope (which three though they haue ſome ſpeciall difference one from the other, yet they bee neuer parted, and bee vſually contained one within another, and ſo we will take them together;) Of theſe the Scripture exceeding joſt witneſſeth, that God giues theſe to all thoſe whom hee meanes to ſaue. As *Iude*, verſe 3. ſaith of Faith, that it was *once giuen to the Saints*: the like *Ephes.* * 2.8. And *Heb* 12.2. Chriſt is ſaid to be the

Author

Doubts
concerning
affections.

God giues
faith, truſt,
and hope.
1 Tim. 2.8.
Eccle. 5. 1.

* Faith is
Gods gift,
ſee the place.

Luke 17.5.

Esa 14. 20.
50. 10.

Psal 71. 5.
&
22. 10.
& 65. 5.

Use of
these.

Author and finisher of our faith; and so his Apostles prayed to him, *Lord increase our faith:* and Rom 12. 13. that God hath dealt to every man the measure of faith.

So likewise for trust and confidence in God, it is laid of Gods people, that they shall stay upon the Lord the holy one of Israel: & 14. 31. That the Lord hath founded Sion, and the poore of his people shall trust in it. And 17. 7. At that day shall a man look to his maker, and his eyes shall have respect to the holy one of Israel: And Jer 3. 19. Thou shalt call me, my Father, and shalt not turne away from me Zeph. 3. 12.

And for hope, David oft professeth, That God was his hope, & his trust, even from his youth: and God made him hope even from his mothers wombe. Yea more, that God is the hope of all the ends of the earth, &c.

Did wee well consider on the one side, what need we have of thole

those three graces, throughout our whole life (as may easily be seene by that which hath beene said in this whole Treatise) and on the other side, how exceedingly wee faile in them all, in times of tryall; wee would then with both hands lay hold on these promises, wherein God giues, and by his Word and Spirit, doth worke these in the hearts of all his Children: and therefore so oft as we feele our hearts to faile: let vs with Dauid comfort our hearts in the Lord, and say, My flesh and my heart faile me but God is the strength of my heart, and my portion for ever. And seeing the Lord Iesus is both Author and finisher of our Faith, let vs rest in hope, that he who hath begun the good worke of Faith in our hearts, will finish it, and so pray with the Apostle, that God would fulfill all the good pleasure of his goodnesse, and the worke of Faith and power.

Lay hold on
Gods pro-
mises, with
both hands.

Psal. 73. 16.

Heb. 12. 2.

2 Thess. 1.

Com e

God prom-
iseth ioy.

Rom. 14. 17

Too few
tast of Spi-
rituall ioy.

Psal. 32. 11
and 68. 3. 4
&c.

Esa. 24. 14

Come wee now to the next grace in the heart, the first fruit of our Faith, which is Ioy, I meane spirituall Ioy, which is called Ioy in the Lord, and *ioy in the holy Ghost*. In thinking whereof I cannot but wonder, in comparing together what God hath promised, and how little we enjoy: for howsoever it cannot be denied, but in these dayes of peace, many haue ioy enough, and too much too, yet this (vpon search) shall be found to be carnall and fleeting, not that spirituall and lasting joy, which God bestoweth on those whom he loues.

It may euidently appeare by Gods Word, that as a Father would haue his Children to liue cheerefully, so would God; and therefore doth hee so much call vpon them to reioyce, as plentifully is to be seene in the bookes of the Psalmes, Prophets, and Apostles. That one for many

may serue, *Rejoyce in the Lord alway, and againe I say reioyce.* Which if there were no more, might let vs see Gods mind, that hee would haue vs not now and then, sometimes to rejoyce, that is, when all goes well with vs, (for so the hypocrites do) but alwaies, euen in afflictions, as the Apostle Iames exhorts, *My brethren, count it all joy, when ye fall into diuers temptations.* Which is not simply for the afflictions, but for the good we are assured, they shall bring to vs, as is said; *Rom. 8. 28. That all things worke together for our good.*

But yet they be but few, who attaine vnto this blessed estate, to rejoyce alwayes in the Lord, as any one may well perceiue, if he shall consider either how seldom his heart is rauished with admiration of Gods goodness towards him so vnworthy: and so to stirre vp his soule with the Prophet *Dauid* to prayse the

Phil. 4. 4.

1 Thes. 5. 16.

James 1. 2

Not afflictions, but that good, they bring vs, should cause vs to reioyce.

No true
thanks
where Spi-
rituall ioy is
not.

77
77
77
77
77

Lord (which must needs bee where the heart is well affected with this joy, as there can be no true thanks where this joy is not :) or how often his heart is disquieted, when any thing crosseth his will and desire, which would not be, if the heart were filled with this spirituall joy, which would make bitter things sweete.

It shall be therefore our wisdom to hearken vnto Gods word, wherein we shall see how plentifully the Lord hath prepared this pleasant fruit of the Spirit and promised it to all the true members of Christ, that so they may claime their part therein.

This is notably set out vnto vs in the booke of the Psalmes. As first, Psal. 19. 8. *The statutes of the Lord are right, reioycing the heart,* Psal. 23. 4. *Thy rod and thy staffe they comfort me :* 36. 8. 9. *Thou shalt make them drinke of the*

river of thy pleasure, for with thee
is the fountaine of Life, and in thy
light wee shall see light 89. 15. 16.

Blessed are the people that knowe
the ioyfull sound: they shall walke
(O Lord) in the light of thy coun-
tenance. In thy name shall they re-
ioyce all the day, and in thy right-
teousnesse shall they be exalted. So

Psalme 45. 15. Speaking of the
members of the Church, saith:

With gladnesse and rejoycing shall
they bee brought, they shall enter
into the Kings Palace. Psalm. 64.

10. The righteous shall be glad in
the Lord, and shall trust in the
Lord and all the upright in heart
shall glory. Psal 68. 3. But let the

righteous be glad, let them rejoyce
before God, yea let them excee-
dingly rejoyce. 97. 11. 12. Light is

shonne for the righteous, and glad-
nesse for the upright in heart: Re-
joyce in the Lord ye righteous, and

give thanks at the remembrance
of his holinesse. 118. 15. The voyce
of reioycing and saluation is in the

tabernacles of the righteous. The right hand of the Lord doth valiantly 126.5.6. They that sowe in teares shall reape in ioy. He that gathereth forth & weepeth, bearing precious seed, shall doubtles come again with rejoycing bringing his sheaves with him, 132.16. I will cloath her Priests with his saluatiō, & her Saints shall shout aloud for joy. It were not hard to gather many more out of the Psalmes.

Likewise the bookes of the prophets, bee full of these. Notable is that sweet song of Esay, 12.2.3. Behold God is my saluation, I will trust and not bee afraid. For the Lord Iehouah is my strength, and my song hee is become my saluatiō. Therefore with joy shall you draw waters out of the wells of saluation. Esa. 24.14 They shall lift up their voyce, they shall sing for the Maiestie of the Lord. Esay. 29.19. The meeke also shall increase their joy in the Lord, and the poore among men shall rejoyce

in the holy one of Israel. Esay. 35.

The whole Chapter is full of
heauenly comforts to vs Gen-
tiles: verse 1. *The wildernesse and
the solitary place shall bee glad
for them, and the desert shall
reioyce, and blossom as the Rose.*
Esay 56. verse 7. *I will make the
joyfull in my house of prayer.* Esay.
62. 13. 14 *Behold, my seruants
shall reioyce, but yee shall be asha-
med. Behold my seruants shall sing
for joy of heart, but ye shall cry for
sorrow of heart, and bowle for vex-
ation of spirit. Likewise in the 66.
of Esay be many sweete consolations,
He shall appeare to your ioy,
&c. verse. 10. Reioyce ye with Ie-
rusalem, and be glad with her all
ye that loue her, reioyce with ioy for
her all that mourne for her: That
ye may sucke and be satisfied with
the breasts of her consolations, that
ye may milke out, and be delighted
with the abundance of her glory,
&c. to verse 14. And when you
see this, your heart shall reioyce*

Esay 66.

Ioh. 16. 22.

and the hand of the Lord shall be
 knowne towards his seruants, and
 his indignation towards his ene-
 mies. In like sort spake our Sa-
 uour to his Disciples, that their
 hearts should reioyce, and their joy
 should no man take away from
 them. Ier. also hath the like, chap
 31. 12. 13. Therefore they shall
 come and sing in the height of Sion
 and shall flow together to the good-
 nes of the Lord, &c. Then shall the
 Virgin reioyce in the dance, both
 young-men and old together: for I
 will turne their mourning into ioy,
 and will comfort them, and make
 them reioyce from their sorrow.
 Zach. chap. 11. 19 Thus said the
 Lord of Hosts, the fast of the fourth
 moneth, &c. shall be to the house of
 Iudah, joy and gladnes, & cheare-
 full feasts. I will end with that,
 Rom. 14. 17. The kingdome of
 God is righteousnesse, peace, and joy
 in the holy Ghost.

Vse.

Thus haue I gathered store
 of these promises, in which the
 Lord

Lord promifeth to giue joy and gladneffe to his people: yet I fuppofe not halfe fo many, as might bee collected out of the Scriptures: for I doe not meddle with the many exhortations vnto this dutie, nor the many examples of it, nor prayers for it, all which fhew the neceffitie of it.

But the marke I ayme at, is to perfwade all who feele the want of this holy reioycing in the Lord (whereby their whole life is more vncōfortable) that God hath provided this for them; and that there is nothing but their vnbeleeuing hearts which keepe it from them. For if true Faith be the breeder of this ioy, as both Scripture & experience proue, then no maruell, that fo few attaine to this excellent grace of reioycing, when Faith it felfe is fo weake, if not wanting.

I doe wifh therefore all fuch,

not
✱
Vnbeliefe
kils this true
ioy. ✱

Faith is the
breeder
thereof.

✱

not

Why so
many pro-
mises of
joy.

No holding
out without
it.

Rare to get,
much more
to keepe
this joy.

not.

Way to at-
taine joy.

to think with themselves what the Lord should intend, in making so many promises to this one thing, but to make vs see these two things: first, that there can bee no holdings out in a Christian course without this joy; secondly, that by reason of the many evils that befall vs in this life, it is very hard, and so very rare to get, much more to keep this joy: that by both these they may be stirred vp to labour to enjoy this joy of the Holy Ghost, whereby they may finde what is the excellency of this estate above all the estates in the whole world besides; and bee so farre from envying the wicked in their greatest prosperitie, as rather to pittie them, for that like fooles and children, they forgoe such treasure for very toys and bables.

Now the way to attaine this ioy is, (besides earnest prayer vnto God for it) to be much in me-

meditation, as vpon the many
 and most iust causes God hath
 giuen to all beleeuers to rejoyce:
 so also vpon these excellent pro-
 mises, wherein God hath bound
 himselfe to worke this grace in
 them, by his holy Spirit: for if
 we well weigh the all, we shall
 see, that the Lords meaning is
 not only to giue them matter of
 rejoycing, (but whereas it too
 oft fals out, that they who shold
 reioyce, and haue good cause so
 to doe, be so held downe with
 the burthen of corruption or af-
 fliction, that they cannot lift vp
 their hands with ioy, but wast
 their dayes in sorrow:) This is
 also Gods worke to open their
 eyes to see, and to mooue their
 hearts, and draw them by his
 Spirit to be affected with his fa-
 uours, that they with the Pro-
 phet. Dauid may finde more joy
 in the light of Gods counte-
 nance, then the wicked haue in
 all their prosperitie. And thus
 much

not
 24
 not
 Burthen of
 corruption
 and affliction
 holds
 vnder our
 joy.

Psal. 4. 7.

much for this point, how a true beleener may attaine this blessed estate of liuing joyfully, what-euer doth befall him: which how much it is to bee desired all may see though they be few, who take the right way to get it.

The next grace of the heart, which God requireth of all those, whom hee hath adopted in Christ to bee his Children, is that they *should loue him With all their heart, With all their soule, With all their might,* which that wee ought to doe is not denyed of any, except Atheists; people without God; but of those that yeld it ought to bee, there be in generall two sorts, one that deceiue themselves in thinking they doe well loue God, when as indced they do not trueiy and heartily loue him, but onely say they loue him; or if they doe, it is but very flightiy and carnally because all goes well with them: who

If the loue
of God.
Deut. 6. 5.

Many de-
ceiued in
loue.

Some say
they loue
God, and
doe not.

who are to be conceiued by their loose liues, and little conscience to keepe Gods commandements, that they doe not as they say; truly loue God And these especially are to be vrged by the many commandemets of God, to loue him sincerely and feruently, and to bee moued hereto by these weightie arguments, which are so plentifully vsed in the holy Scripture, to perswade vs vnfainedly to loue God.

There is another sort who looking into their liues, & there finding so many infirmities and failings in all duties to God and man, doe thence conclude they haue not the loue of God in them; and thereby bee much kept downe, both from that comfort and confidence they might haue in their holy profession.

These bee the persons, with whom I chiefly deale: who haue need to bee hartened, first by this

Others
feare they
do not loue,
yet do.

Comforts
to such as
griue for
want of
loue.

Phil. 2. 13.
&
1. 6.

Deut. 30. 6.

Due praises
giuen to
this one
promise.

this, that the sight of their want of loue to God, breeding in them heartie griefe for the same is an euident token there is some true loue in them: else would they not bee so disquieted for want of this loue of God.

And secondly, this must comfort them, that he who hath giuen them to will and desire this grace, will also giue them abilitie to doe, and he that *hath begun the good worke, will also perfect it*, for so is his promise: yea he hath said, at least to all & euery such, *And the Lord thy God will circumsise thine heart, and the heart of thy seede, to loue the Lord thy God with all thy heart, and with all thy soule, that thou mayest liue* which one promise, if there bee no more, is all-sufficient to perswade those that will beleue God on his word, that God (who knowes how polluted our hearts be, and vnable to loue him, so thoroughly as we ought) will

will cleanse our hearts, and so sanctifie them, that wee shall be able by his grace so to loue him as he will approue.

It is onely vnbeliefe, which keeps vs from that holy boldnesse, which made Paul to say, *I can doe all things through Christ who strengtheneth me.*

Although I doe not reade any other so expresse promise, that God will make vs to loue him, yet seeing the manifestation of Gods loue to vs, doth as certainly breed loue in vs to him again, as the kindling of a fire will bring forth heate: therefore all the many testimonies which God giues of his loue to vs, must be so many perswasions, that wee shall loue him. Therefore it is said, *We loue him, because he first loued vs.* Let vs therefore get as many arguments of Gods loue to vs, and doubt we not but it will kindle in vs some loue to him againe.

Like-

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not

Phil. 4. 13.

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1 Ioh. 4. 19.

Vse.

Get arguments of Gods loue.

Comforts
to such as
griue for
want of
loue.

Phil. 2. 13.
&
1. 6.

Deut. 30. 6.

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Like-

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Phil. 4. 13.

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1 Ioh. 4. 19.

Vse.

Get arguments of Gods loue.

Rich re-
wards made
to this dutie
are incour-
agements,
thereto.

Fear of
God defi-
ned.

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Likewise all the rich rewards which throughout the Scripture bee promised to those that loue God, are so many incouragements to this dutie; and so much for this.

The next is the feare of God, whereby specially I vnderstand that holy affection whereby we be made so to stand in awe of God, as to bee very vnwilling to displease him; and on the other side, to be ready to please him, both in eschuing euill, and doing good. How excellent a grace this is, of what singular vse in our whole life, how oft and earnestly it is commanded, how practised by Gods worthy seruants, and how wanting in many professors, and weake in others it is: all these, though worthy good consideration, yet seeing they would carry me too farre from my purpose, I passe them by, and will bend my speech to such as knowing all these.

these, feele and complaine of the want of this grace, and desire it, and labour for it, by often prayer and other holy meanes : yet through weaknesse of Faith, cannot attaine to such a measure of his feare, as might keepe them in such awe, that they durst not either doe that which God forbid, or leaue vndone that which he commands.

These I doe beseech to attend to such promises as God hath made to his people in particular, concerning this grace; that whereas he sees, that naturally, there is no feare of God before mens eyes, he saith he will put his feare into their hearts; as Ieremie. 32. 39. 40. *And I will giue them one heart and one way, that they may feare me for ever for the good of them, and of their children after them. And I will make an euerlasting couenāt with them, that I will not turne away from the, to doe them good, but I will put my feare*

God prom-
miseth to
make vs
feare him.

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Meanes
how this
feare is
wrought.

Deut. 4. 10.

feare in their hearts, that they shall
not depart from me. Which if we
could belceue, would sufficient-
ly assure vs, we should not want
this sauing grace, but that God
will certainly bestowe it vpon
vs in that time and measure hee
sees meet.

But for our confirmation, the
Lord doth oft repare this pro-
mise, as Deut. 4. 10. Where one
speciall meanes, whereby this
feare is wrought, is set downe:
*Gather me the people together and
I will make them heare my words,
that they may learne to feare mee
all the dayes that they shall liue vpon
the earth, and that they may
teach their children.* So Pro. 2. 4.
5. *They who seeke for wisdom shall
vnderstand the feare of God.* To
like effect Deut. 6. 1. 2. & 17 19.
it is specially spoken of the King
and more generally of all, Chap.
32. 12. And to this purpose spe-
cially is that of the Prophet Da-
uid Psal. 40. 3. where he shewes
another

another meanes whereby God doth stirre vp this grace in his people: namely, the beholding of Gods mercy on others, saying, *And he hath put a new song in my mouth, even prayse unto our God many shall see it, and feare, and shall trust in the Lord: So likewise David being taught of God inuited others, saying: Come ye Children hearken to me, I will teach you the feare of the Lord. Psal. 72. 5. They shall feare thee as long as the Sun & Moone endureth through all generations. The like Psal. 102. 16. So Esay 29. 23. They shall sanctifie my name, &c. and shall feare the God of Israel* Jeremie also speaking of Gods singular mercies, which hee promiseth to his people, Chap. 33. 9. *And it shall be to me a name of ioy, a prayse and an honour before all the Nations of the earth, which shall heare all the good I doe vnto them; & they shall feare and tremble for all the goodnes,*

A second
meanes.

Psal. 34. 11.

for all the prosperitie that I procure unto it : so Hosea 3. 5. Afterward shall the people of Israel returne & seeke the Lord their God, and David their King and shall feare the Lord and his goodnesse in the latter dayes.

This shall suffice, it would be long to cite all.

Generall
promises,
must haue
their par-
ticular ap-
plication.

The right vse we are to make of these and the like, is ; that so oft as wee finde our hearts condemning vs for want of this feare, and doubting how euer we shall attaine to it in any good measure, so oft wee must call to minde some of these promises, which though deliuered in particular to some of Gods Children, yet in truth belonging to all of them : Therefore euery Childe of God may and ought to apply them to himselfe, and stedfastly beleue, that God will performe his Word to him, and so waiting with patience the Lords appointed season, he shall

not

not be disappointed of his hope, but shall certainly enjoy the fruit of his desire. And thus much for this.

I see this third point, how we may bee sure of grace to leade a godly life, so as shall bee accepted, growes large, and no marvell, for it reacheth to all the duties required in both Tables. I may not therefore runne into all particulars, but will make choice of some; & namely, such as I conceiue Christians most faile in, and haue least comfort in performing them.

Of this sort bee speciall, as our spirituall seruices of God, as our prayers, and exercises in his Word and Sacraments. In all which I haue heard many of good hope, complaining that they found small comfort in these, because they performed them in so weake and sinfull manner. A principall cause whereof I haue obserued in ma-

Concerning holy exercises prayers &c.

Why so small comfort in prayer, &c.

Note.
Vse offaith.

Flesh and
spirit ming-
led.

Weakest
service ac-
cepted, if
offered in
faith.

ny to be this, that they placed all
their comfort in the good dis-
charge of their dutie, wherein
when they failed (which they
found oft) then they were dis-
comforted. Which evidently
shews, that they had little vse of
Faith in those duties : for Faith
doth comfort in our greatest fail-
lings, as well as in the least. To
make this more plaine (which
I feare is little seene of many a
poore soule, who takes great
paines to serue God, and yet sel-
dome findes comfort, that his
seruice being so full of infirmi-
tie is pleasing to God ;) It must
be confessed, that while we liue
here, there is flesh & spirit min-
gled in all the actions of Gods
Children ; so that as their best
Prayers be stained with some
corruption of the flesh, so I con-
ceiue that there is some op. rati-
on of the Spirit in their weakest
which being offered vp in faith,
is assuredly acceptable to God ;
and

& therin may Gods Childe find
 sound comfort, not in himselfe,
 nor in his worke, but in Gods
 pardoning of all his defects, and
 accepting his obedience in the
 perfect satisfaction made by
 Christ: whereas otherwise if a-
 ny hauing prayed with great fer-
 uency of Spirit, shall bee concei-
 ted ther-with, and not humbled
 for his failings in that his best
 prayer, and rather expecting for
 fauour for the goodnesse of his
 prayer, then looking for mercy,
 onely for the merit of Christ,
 (which though it be too little
 seene, yet too oft it falleth out) I
 durst boldly say that the sleepey
 prayer wherein is truth, though
 weakenes, offered vp in Faith, is
 accepted, when the weeping
 praier with more seruency with-
 out Faith, is reiected.

In so saying, be it far from my
 thought, to approue of drowfi-
 nesse, or any other grosse cor-
 ruption in prayer: or to disgrace
 any

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 Our weake
 service ac-
 cepted for
 the satisfac-
 tion of Christ

not

Note.

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Want of
 faith in
 Gods wor-
 ship.

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Not hum-
bled in best
prayers.

any zeale or gift of Gods Spirit
in prayer; but that I ayme at, is
to discover a common, and yet
close and dangerous corruption
in our prayers, and other holy
exercises, that when wee per-
forme these in any sort to our
liking, then we be glad and re-
quiet, that God will accept
them. I deny not but such may
then rejoyce in the assistance of
Gods Spirit: but the fault I
finde, is, that these have in such
times, little yse of their Faith,
or not beholding the blemishes
of these their best seruices of
God, they are not humbled for
them, and so not driuen out of
themselves to seeke for fauour
in Christ, in whom alone God
is well pleased: and thus they
staine their best duties for want
of faith.

This will more clearly be
seen in the contrary, when these
doe pray, or heare, reade, or me-
ditate, or receiue the Sacraments

with much accusation to their conscience, they haue no comfort that such duties shall be accepted, which must needs arise from want of faith, for did they in their poorest prayers (for which they be most humbled) cometo God in Christ for pardon, beleeving that their imperfections should be covered by the full and perfect satisfaction of Christ, they might find comfort in their weakest obedience, and so be more encouraged to serue God.

No comfort.

Till we goe out of our selues.

Remedie
How to
find comfort.

Beware of
pride in the
best,

This then is that I would perswade all that would find sound and lasting comfort in their prayers, and other holy exercises, in the best duties to beware of pride, which accompanieth them ; and to that end ever to thinke of their failings, to humble them, and driue to Christ, that so they may offer vp their sacrifice in faith, and be accepted. On the other side, when

Q

they

Shun doub-
ting in wea-
kest.

they be most dejected, then to beware of despaire, doubting, and discouragement, which be vsuall companions of vs in the sense of our wants; and to comfort our selues by faith in Christ in that wee know, hee is as able and willing to cure great diseases, as small; to pardon our fouler falls, as our lesser slips.

Need of
faith

In all which we now see that which I intended, how needfull it is to be stored & strengthened with Faith, that we may finde comfort in our prayers, and other holy exercises: which I know is much wanting in many true hearted Christians, for whose sake in speciall I write these: & will now for their further comfort lay out some store of precious promises, which God our Father hath treasured vp in his word to this purpose, that we his children might bee imboldened to come with confidence to him in all our necessities.

Gods pro-
mises must
make bold.

Per-

Pervsing these, I find that the farre greater number of them, doe specially promise that God wil accept our prayers, & grant our desires, & do not so expressly assure vs that God will assist vs, and make vs able to pray, (which yet sundry promises doe.) I will therefore here gather such as expressly promise Gods helpe to teach vs to pray, for that wee are no lesse subject to doubt of our abilitie to pray aright, then of Gods readinesse to heare our poore and weake prayers.

God prom-
miseth to
make vs a-
ble to pray.

Among all, that comes first to minde, which might serue in stead of all, if we could hold it fast: where the Apostle labouring to comfort the hearts of Gods Children over all their corruptions & afflictions, doth answer a great objection, which many a heaue heart makes namely this: I am oft so distressed, that I am not able to pray, &

Many trou-
bled that
they cannot
pray.

how then may I looke for any helpe at Gods hand? Thus it fareth oft with Gods Children, and those not of the weakest fort, that their hearts be so sore oppressed, that they can do nothing but sigh and groane, not able to set aright their hearts to pray to God. As wee read of *Hezekiah*, that *he like a Crane or Swallow did chatter, and did mourne as a Dove*, not able to utter his griefes to God. The like wee read of *David* oft, how *he roared for grieve*, but could not come to make his moane to God; and the like many. Yea, what more ordinary complaint doe wee heare made by many worthy Christians in their extremities, then this to their friends, O helpe mee, I cannot pray?

To this foretentation, the Apostle answers, saying; *Likewise the Spirit helpeth our infirmities, for wee know not what wee should pray*

pray for, as we ought: But the Spirit it selfe maketh intercession for us, with groanings that cannot be uttered: And hee that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. Wherein hee truely confesseth, that he and all the rest of Gods children doe know this by wofull experience, that they in such cases know not what they should pray as they ought. But yet for all this God hath not left vs comfortlesse, for he hath given vs his owne Spirit to succour & help vs, (as it were to beare that part of the burthen which is too heavie for vs to beare:) and whereas wee cannot pray as wee ought, that selfesame Spirit shall by his power make vs so able to pray, with such feeling, Faith, and fervencie, as no words can expresse: in such sort that God who both knowes and regards

the secret desires of the heart, beholding the worke of the Spirit, doth graciously accept and approue of those prayers of his children.

I make no doubt but this is the intent of the Apostle in this Scripture. In which ~~if~~ there were no more, is enough to comfort any poore afflicted soule against this temptation, that they cannot pray; In that God hath given vs his Spirit so to helpe vs, that our poore prayers are said to bee the prayers of Gods Spirit in vs, which God cannot deny.

This I take to bee the cause, why else-where wee are called vpon to pray in *the Spirit*, and in *the holy Ghost*; that is, as he doth teach vs, not as any naturall gift can.

Where I note a speciall difference of true prayer from counterfeit, which may be excellent in speech, but wanting this breath

Ephe. 6. 18.
Iude 7, 20.

Difference
of prayers
true and
counterfeit.

breath of Gods Spirit, it is but a dead sacrifice, vnpleasing to God, and vnprofitable to him that offereth it.

And therefore I advise all, who looke for comfort by their prayers, more to labour for Spirit, then speech in prayers. And so much for this Scripture, wherevpon I haue stood the longer, for that it may suffice in stead of all. But seeing the Lord knowing our weaknesse, hath in all ages of his Church, comforted his people with the like, it shall more confirme vs to heare more of these sweet promises.

To this may well be referred that which one of *Iobs* friends said to comfort him (which doubtlesse was good comfort, howsoever misapplied) when after some good exhortations, he makes many moe gracious promises, among all he addes these: *For thou shalt haue thy de-*

Labour in
prayer more
for spirit
then speech.

Promises
for prayer.

Iob 22.

21. & 6. " light in the Almighty, & shall lift
 26. up thy face to God. Thou shalt
 27. make thy prayer unto him, and he
 shall heare thee, and thou shalt pay
 thy vovles, &c. And in like man-
 ner doth another of Iob's friends
 Iob 33. 26. say, Hee shall pray unto the Lord,
 and he will be favourable to him.
 Psal. 32. 6. So David in his time said. For
 this shall every one that is godly
 pray unto thee, in the time when
 thou maist be found. And the Pro-
 Esay 58. 9. phet Esay makes such promises
 to the people in his time: Then
 shalt thou call, and the Lord will
 answer, thou shalt cry, and he shall
 Ier. 29. 12. say, Here I am: So Jeremy, then
 shall ye call upon me, and yee shall
 goe and pray unto me, and I will
 hearken to you. And ye shall seeke
 me and finde mee, whea you shall
 search for me with all your heart.
 31. 9. Againe, they shall come with wee-
 ping, and with supplications will I
 lead them, I will cause them to
 walke by the rivers of water in a
 strait way wherein they shall not
 stumble,

stumble, for I am a father to Israel, and Ephraim is my first borne. And againe, In those dayes, and in that time saith the Lord, the children of Israel shall come, they and the Children of Iudah together, going and weeping, they shall goe & seeke the Lord their God. Hof. 3.5. &c. So Zachary in his time prophesied, that God would powre out vpon the house of David, and vpon the Inhabitants of Ierusalem the spirit of grace & supplications. They shall call vpon my name, & I will heare them. I will say, it is my people : and they shall say, the Lord is my God. Our Lord Iesus Christ in his time cōforted his Disciples, that they should not so hang vpon him, as to haue no confidence in God the Father : but they shall boldly pray to the Father in his name, and shall receiue whatsoeuer they aske. No doubt but more places to this purpose might be cited.

The maine intent of them all,

Q 5.

is

Vse.

50. 4.

Zach. 12. 10

13. 9.

Ioh. 16. 23.

24.

26.

is not so much, to shew it is our dutie thus to seeke the Lord, & to call vpon him, or to perswade therevnto, which is in many Scriptures required; but rather, whereas many are very willing to call vpon God according to his will, and so as might please him, but finding so small abilitie to pray as they would, they bee discouraged; all this is to draw them to beleue, that God by his Spirit will teach them to pray so as hee will heare them: the certaintie whereof depends not vpon any worthines of our persons or prayers, but onely vpon the mercy of God in promising, and vpon his truth in performing his promise; both which we deny, and so rob God of his chiefeft honour, if we beleue not that God wil make vs able by his Spirit, so to call vpon him, as he will accept in his Sonne. And therefore in all our doubts and feares about this matter,

matter, our only refuge must be to these promises, and so to giue credit vnto them, that we comfortably seeke & looke for help from God, when wee can find none in our selues.

And thus much for our comfort, that God will assist vs by his Spirit in our prayers, which also might suffice to assure vs that he will also accept vs: for so much is expressed in the most of them, and necessarily implied in them all.

But seeing the Lord (who better sees what we most need, then we doe our selues) hath made so many promises, that he will accept our poore services, though never so weake, if they be in truth (which will be welcome newes to many an humble heart) I may not defraud them of these comforts, but will lay them open for their vse, and beseech the Lord to make them profitable to all that vn-
fai-

That God
will accept
our prayers.

fainedly desire it.

Deut. 30.

When *Moses* from **God** had sharpely denounced fearefull judgements against *Israel* for their sin, & namely, a scattering among the Heathen, hee addes this comfort: *But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thy heart, and with all thy soule:* and to like effect he addes much more.

Vic.

2 Chron. 7.
15.

This promise may bee specially comfortable, to any poore soul cast down in sense of some grievous fall, whereby he may see **Gods** readinesse to receiue any poore sinner comming vnto him. The like promise did the Lord make to *Salomon* after his prayer, saying; *Mine eyes shall be open, & mine eares attend to thy prayer in this place.* And full oft we reade, that the Lord promised to his people, that if they should seek him, he would be found of them, as 2 Chron.

15. 2. the Prophet told *Asa* the King. *Ier. 29. 13.* And *1 Chron. 28. 9.* *David* said the same to *Salomon* his sonne, *Psal. 34. 10.*

They that seeke the Lord shall not want any good thing. The selfe

same thing is truly to be gathered out of all these places wher the faithfull professe, either that

God had heard their prayers;

or their faith and confidence in

God, that hee will heare their

prayers: both which be grounded

on Gods promises, that he

will heare them. Of this sort

there be many, as in the Psalmes

so in sundry other Scriptures:

The Lord hath heard the voice of

my weeping, the Lord hath heard

my supplication, the Lord will re-

ceive my prayer. And *Psal 9. 10.*

Thou Lord hast not forsaken them

that seeke thee. *Psal. 10. 17.* *Lord*

thou hast heard the desire of the

humble, thou wilt prepare their

heart, thou wilt cause thine eare to

heare. *Psal. 18. 3.* *I will call vpon*

the

God hea-
reth prayers

Psal. 6. 8. 9.

the Lord who is worthy to be praised: so shall I be saved from mine enemies. Psal. 20. 6. Now I know the Lord saueth his annointed, hee will heare him from his holy heauen, with the saving strength of his right hand. These are sufficient to manifest this truth.

Many promises for prayer.

But seeing my scope is rather to stirre vp to beleue, I hope it will not be more tedious to any to read these and consider them then it is to me to gather them; and I may truely say, I haue often read them with comfort: for sometimes one, sometimes another doth more affect, I will therefore not spare to adde many more.

To this purpose, notable is that in the *Psal. 34. 15. The eyes of the Lord are vpon the righteous and his eares are open to their cry. Vers. 17. The righteous cry, and the Lord heareth and deliuereth them out of all their troubles.* Which is oft repeated, *Psa. 107*

6.13.19.28. Ps. 50. 15. the Lord
saith, Call upon mee in the day of
trouble, I will deliver thee, and
thou shalt glorifie mee. And, For
thou Lord art good and readie to
forgive, and plenteous in merey to
all them that call upon thee, &c.
ver. 6. 7. Psalm. 102. 17. He will
regard the prayer of the destitute,
and not despise their prayer, to ver
20. to heare the groaning of the
prisoner, to loose those that are ap-
pointed to death. The Lord is nigh
to all that call upon him, to all that
call upon him in truth. Hee will
fulfil the desire of them that feare
him, he also will heare their cry,
and will save them, Pro. 15. 8. but
the prayer of the upright is his de-
light, and ver. 29. but he heareth
the prayer of the righteous. He will
be very gracious unto thee, at the
voice of thy cry, when he shall hear
it, he will answer thee, Iod 2. 32.
And it shall come to passe, that
whosoever shall call on the name
of the Lord shall bee delivered.

Act.

Psal. 86. 5.

Psal. 145.
18.
19.

Esay 30. 19.

Act. 2. 21. the same is repeated,
and Rom. 10. 13.

Christ
makes ma-
ny promises

Mat. 7. 7, 8,
9, 10, 11.

Thus we see how plentifully
hath beene renewed this pro-
mise of hearing the prayers of
his people, in all ages of his
Church vntill Christ, who
(knowing that wee vnder, the
Gospel haue as great need, both
to pray, and to bee comforted,
that God wil heare our prayers)
hath given vs many encourage-
ments to pray in Faith, *Aske
and it shall be given you, seeke and
ye shall finde, knocke and it shall
bee opened vnto you. For everie
one that asketh, receiveth, and he
that seeketh, findeth, and to him
that knocketh, it shall bee opened.*
The same is set downe, Luk. 11
from vers. 9. to 13. where it is
said, *If yee then being evill, know
how to give good gifts vnto your
children: how much more shall
your heavenly Father give the ho-
ly Spirit to them that aske him?*
So our Saviour said to the Wo-
man

man of Samaria, if thou knewest the gift of God, and who it is that saith to thee, Give mee to drinke, thou wouldest haue asked of him, and he would haue giuen thee the living water.

Ioh. 4. 10.

Likewise in those heavenly & last speeches, which he vttered to his Disciples, he oft repeated those promises, saying: *Whatsoever ye shall aske in my name, that will I doe, that the Father may be glorified in the Son: If ye shall aske any thing in my name, I will do it.*

Ioh. 15. 13.

The like oft, Ioh. 15. 7. 16. 16. 23. and 24. *Aske and ye shall receiue, that your joy may be full: so the Apostle oft; for the same Lord over all is rich vnto all that call vpon him, Iam. 5. 15. The prayer of faith shall saue the sicke, & the Lord shall raise him vp; and if he haue committed sinne, it shall bee forgiven him: & ver. 16. the effectual prayer of the righteous availeth much. The Apostle Iohn hath the like saying, And whatsoever*

Rom. 10. 12.

1 Ioh. 3. 22.

we

5.14.

15.

16.

Vse.

We aske of him, We receine. And againe, And this is the confidence we haue in him, that if we aske any thing according to his will he heareth vs, And if we know that hee heareth vs, whatsoeuer wee aske, we know that we haue the petitions that we desire of him. And in the next place. If any see his brother sin a sinne which is not unto death, he shall aske, and he shall giue him life, &c.

Thus haue wee store of these promises, wherein the Lord bindeth himself, to heare our prayers, and grant our requests; the end of all which is, to cure this fore diseale of our nature, that we be so full of distrust, and so hardly belecue that God will accept our prayers, they being so weake, and our selues so unworthy. For remedie whercof we are to be familiarly acquainted with these promises, and to make choice of some of them, such as to our feeling are most

com-

comfortable; that when we goe to pray, wee may meditate on them, so that wee may bee perswaded by them, that God will graciously pardon all our failings & accept our poore indeuours, in the perfect satisfaction made by Christ for vs. The fruit of this practice would bee exceeding gaeat, both to breed in vs a greater delight in this holy dutie, (which vsually is so much wanting:) And to make all our prayers more effectuell, for the obtaining of all good things at the hand of God. Whereas on the other side, by neglecting this duty of meditating on these promises, wee shall disable our selues from all comfortable practice or prayer, and become more guiltie not onely of contempt of Gods bountie in making such promises vnto vs: but withall of greater impietie, in making the holy and true God a lyer, in that wee doe not beleeue

When wee goe to pray.

11 11 02
3 11 02
11 11 02
11 11 02

1

2

Hurt by no meditations on Gods promises.

11

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11

11

11

leeue him in that w^{ch} hee speaketh. Therefore as we desire to avoid these sore evils, and attaine these great benefits, let vs make high account of these promises, and so make them our owne, that wee may haue the right vse of them, especially in all time of need.

All sacrifices accepted.

This which hath been said of Gods gracious accepting of our prayers, may as truely be applied to all other holy exercises of religion and service of God: In all of which the Lord is as readie both to enable vs to the worke, and to be pleased with our sincere endeouours, we offering them vp to God with faith in the mediation of Christ Iesus.

Yet seeing besides these, we haue many promises, that God will be pleased with our sacrifices (which may be truly vnderstood of all) it will adde to our comfort, if wee shall advisedly con-

consider of them: of which sort is that in the Psalm. 51. 19. *Then shalt thou be pleased with the sacrifice of righteousness, &c.* As Moses blessed the Tribe of Zebulon in the same words: so the Apostle Peter speaking of all the faithfull, saith; *Ye also as living stones are built upon a spirituall house, an holy Priest-hood to offer up spiritual sacrifice, acceptable to God by Iesus Christ.* And Paul writing to the Philippians, speaking of the reliefe which they sent to him, calleth it an odour of a sweet smell, a sacrifice acceptable, wel pleasing to God. And writing to the Romanes, 12. 1. saith, *I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.* The Lord by Moses did oftentimes tell his people, that they offering up their sacrifices such as he commanded, they should bee accepted

Deut. 33. 19
1 Pet. 2. 5.

Phil. 4. 18.

Exo. 29. 43.

as Levit. 14. 22. to 21. 23. 11. 28
 11. So Mal. 3. 4. *Then shall the
 offerings of Iudah and Ierusalem
 be pleasant to the Lord, as in the
 dayes of old, & as in former yeers.*
 This also may be gathered out
 of that which Moses told the
 people of Israel from the Lord,
 that their bringing their sacrific-
 es to the doore of the Taber-
 nacle of the Congregation,
*There hee would meete the people
 of Israel, & the Tabernacle should
 be sanctified by his glory.* Which
 may bee gathered out of that
 which followeth, that the Lord
 would dwell among them, and
 be their God, to heare and help
 them, which is elsewhere oft re-
 peated, *Esay 60. 7.* foreshewed
 this saying, *They shall come with
 acceptance, &c.* And hitherto
 may be well referred the many
 favours which God promiseth
 to our obedience, which is an
 acceptable sacrifice to God, of-
 fered vp in Christ. As the Lord
 said

said vnto Cain, If thou doe well shalt thou not be accepted? the like the Lord said to his people of Israel in preparing them to heare his Law: Now therefore if ye will obey my voyce indeed, & keepe my couenant, then ye shall be a peculiar treasure vnto me aboue all people for all the earth is mine. And ye shall be vnto me a kingdome of Priests, and an holy Na'ion. Levit. 26. 3. to 14. and Dent. 28. 1. to 14. be many speciall blessings promised to the Lords people, if they would hearken to his voyce, and obserue & doe all his Commandements, and to conclude with that sweete promise, Psal. 84 11. For the Lord God is a Sun and Shield, the Lord will giue grace and glory: no good thing will hee withhold from them that walke uprightly.

Out of these promises, and the like many, we may boldly assure our selues, that although by reason of our corruption stil dwelling

Gen. 4. 7.

Exod. 19. 5.

6.

Vse.

ling in vs, wee can never offer
vp any sacrifice to God, without
blemish and spot (for which
God might justly reject all what
we offer vnto him) yet we offering
them vp in the name of
Christ they shall bee accepted
and rewarded.

Were wee well perswaded
hereof, it would put life into vs
and make vs performe all holy
duties much more cheerefully
and constantly, which through
want of this Faith, are at least
more vncomfortably performed
by vs.

I leaue the deeper consideration
of both these, to the conscience
of every one who wil take
tryall of himselfe, namely, what
small comfort he finds in any of
his spirituall services; and on
the other side, what a comfort
it would be, if he might be assured
that God would both assist
him & accept them at his hand.
Wherof seeing he hath God so
firmely

firmely bound by promise, that he cannot without great sinne, wrong to God, and to his own soule, call this into question.

I therefore exhort all who see their weaknesse in this kind, to take speciall notice of these and such like promises, and so every one apply them to himselfe, in time of neede, that hee may more cheerefully set vpon all holy duties, and more conscionably perform them to the glory of God, and his owne comfort, and the good encouragement of others.

This which hath been said in speciall for prayer, and so in generall for all our sacrifices, may well bee applyed to the Word and Sacraments, yea to all private exercises of Religion, yea to all workes of mercie; which be all of them sacrifices, which God hath commanded, & promised to accept at our hands.

R

Yet

Word.

Yet seeing wofull experience bewrayeth that too too many (& those not of the worst sort) doe find small comfort in the ordinary ministry of the word and receiving the holy Sacraments: I will doe my best endeavour to redresse this sore evill, and shew how any who will be guided by Gods word may more cheerfully set vpon these holy duties, & reape more fruit and comfort by them.

Why the word is vnfruitfull.

1. On the Ministers part.

I cannot bee ignorant of this, that there bee many causes of this vnfruitfulness, & vncomfortablenesse in these holy services of God, both in the Minister & people; especially in the preaching of the word, when hee doth not apply himselfe to the capacitie and best edification of the hearers: wherein there is much failing many wayes, and this not the least, that where many good doctrines and vles are delivered, yet there is not such

such a convincing of the conscience, as might constrain the hearer to confesse his guiltines, & to make conscience to yeeld better obedience to that which is taught him.

In the people also there is great carelesnesse in preparing themselves before they come; duines and wandring of minde, when they hear the word, with like neglect of meditating on what they heard: By any of which much more by all, the word is made vnfruitfull.

2. On the peoples, in three things

But to treat of these, is beyond my scope and matter intended, which is chiefly to help such as having a true desire and care to profit by Gods holy ordinances yet be so discouraged by their many infirmities in the vse of them, that they haue small comfort in them, and would if they durst, forbear the vse of them.

Many discouraged.

The principall cause hereof w^{ch} I obserue, is this, that they

too much looking into themselves (where they find no ability to do what they would) and not looking sufficiently to God in whom is all their helpe, they enjoy not that fruit & comfort in Gods service which they desire.

Remedy.

For remedy whereof I know no better way, then to bee acquainted with Gods promises made to such as shall hearken to his word, and receiue the holy Sacraments the seales of the word, that by these they may bee comforted that God will blesse his owne ordinances to their edification and salvation.

I
Hearing of
the word.

Esay 55.1.

First, for the hearing of the word, that which the Prophet *Esay* speaketh, might suffice to perswade any (who will giue credit to his report) that it shal not be lost labour to hearken to Gods word. The place is worthy speciall obseruation : *Hoe*
everyone that thirsteth come ye to the

the waters, and hee that hath no money, come ye, buy and eat, yea come, buy wine and milke without money, and without price. Wherefore doe yee spend money for that which is no bread, and your labour for that which satisfieth not? hearken diligently vnto mee, and eat ye that which is good, and let your soule delight it selfe in fauour. Encline your eare and come vnto me, heare and your soule shall liue, and I will make an everlasting Covenant with you, euen the sure mercies of David.

2

3

In this Scripture (to passe by many other profitable matters which may be collected;) these for our purpose must be observed: First, how freely the Lord offereth saving grace to such as haue none, nor any thing whereby they might purchase it: Secondly, he setteth out the way whereby they may enjoy it, namely, a diligent hearing and beleeving Gods Word: To

1

2

R. 3.

which

which end hee thirdly makes most sweet promises, *that their soule shall live*, that is, they shall bee quickned in Christ, and in him, *the seed of David*, be made partakers of these mercies, which shall never decay. From hence what encouragement may any poore soule take to hearken to Gods word, when he may vpon so good ground assure himselfe, that thereby he shall attain vnto saluation, and all needfull graces for this life?

This is notably confirmed by al these Scriptures, which testify, *That the word is able to saue our soules*, as Iames 1. 21 *wherefore lay apart all filthinesse, & superfluity of naughtines, & rescue with meeknes the ingrafted word, which is able to saue your soules.* So Paul exhorted Timothy to many excellent duties, among the rest giues this, *Take heed to thyselfe, and vnto the doctrine: continue therein, for in doing this,*
thou

1 Tim. 4. 16

thou shalt both saue thy selfe, and them that beare thee: again, speaking to the Elders of the Church of Ephesus, saith, *And now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* So likewise to the Corinthians hee saith, *It pleased God by the foolishnesse of Preaching to saue them that beleeue.*

A&. 20. 33.

2 Cor. 1. 21

All which Scriptures, & many other to the like effect, do evidently confirme vnto vs, that as there is no saluation ordinarily without the preaching of the word, so whosoever shall conscientiously attend to it, shall certainly be saved: which if it were beleeved, it could not but make men run to it with great alacritie, & so should they find much comfort thereby.

Faith in these promises would beget an hunger after hearing the word.

To this purpose beethere so many commendations of the

R 4

word

Booke of
Psalmes.

8.

9.

Note.

not but

2.

word throughout the Scriptures, specially in the bookes of the *Psalmes*, and of the *Proverbs*. It would bee too long to cite all: yet all are to be referred to this end to breed in vs a greater delight in this word, which bringeth such incomparable benefits. Of this sort are these, *Psal. 19. 7. &c. The Law of the Lord is perfect, converting the soule: The testimonies of the Lord are sure making wise the simple: The statutes of the Lord are right rejoycing the heart.* And so followeth to like effect in the same place. The whole *Psal. 119.* was written to this purpose, to set out the excellencie of this word in all respects, and specially for the worthy effects, and fruits which it bringeth forth in every one, who truly embraceth it: so that it is observed by many learned Divines, that among 176. vers. there be scarce foure or five at the most, where

in there is not some commendation of the word to stirre vp all Gods people better to esteeme it, and more diligently to attend to it, that they may enjoy the fruits of it, at all times, and in all estates. To which end I require every true Christian to be much exercised in this *Psalme*, that they may be familiarly acquainted with it, and so haue it in readinesse for their vse in all their necessities.

I might say as much for the booke of the *Proverbs*, wherein besides the many and most wise directions for the well ordering of our whole life, are contained especially in the first nine Chapters, admirable commendations of those heavenly instructions, which God as a father by his servants doth giue vnto his Children. A few for many: *Take fast hold of instruction, let her not goe: Keepe her for she is thy life.* Wherin what

R 5

can

Booke of
the Pro-
verbs.

Especially
in the first
9. Chapters

Pro. 4. 13.

can bee more contained then this, that instruction is our life? meaning that therby we attaine all things pertaining to the comfort of this life, and of that to come.

This might be set out at large in many particulars, both in escaping of manifold evils, sinnes and punishments, which they fall into, who want or will not receive these instructions, as also in the enjoying of many blessings bodily & spirituall, which others want: but I leaue the further consideration of these to every ones particular meditation, who desires to see the truth hereof. No doubt, *David* meant no lesse, when hee said, *Great peace* (is and shall bee) *to them that love thy Law: and nothing shall offend him.* Who would not highly prize that word, which brings all manner of wisdom, to all sorts, learned, unlearned, wise and silly, old and young.

Psal. 119.
195.

young? yet al this, doth that one booke of the *Proverbs*, as is expressly said in the six first ver. of the first chap. as you may there reade; and therefore how much more is this to be found in the whole Scripture?

Which, mee thinkes should put life into any good heart, to be much conversant in the hearing, reading and meditating of the word of God For further quickning herein, I will onely quote the places, & refer every one that listeth to heare more of this matter, to peruse them; and so shall hee find enough to hearten him still to this dutie, *Pro. 1. 9. 23. 2. from 1. to 13. 3. 1. to 4. 13. to 24. 4. 5. to 13. 20. to 22. 6, 20. to 24. 7. 1. to 5. 8. the whole Chapter.*

In these and many other places of the old and new Testament, the Lord knowing our exceeding backwardnes in true receiving, & keeping his word,
(which

Vfe.

Application.

(which yet is so necessary, as that there is no saluation without it) doth make so many precious promises, as I know not whether to any thing more; That at least by some of them, we, who be so full of doubting how we may attain to the right vse of the word, may be more heartened to a conscionable & constant attendance vnto it, that so wee may in due season reape the sweet fruit thereof.

What to do
when we go
to heare the
word read,
or preached

This then must bee the care and labour of every one, who feeles the want of this comfortable vse of Gods word, & earnestly desires it, to be well acquainted with these promises, and out of all to gather some of the chiefe, such as seeme to him most speciall, and so commit them to memory, that whensoever he goeth to the word, he may meditate vpon these, and so bee more encouraged to attend vnto Gods word with expecta-

pectation of Gods blessing vpon his labour.

The want of this meditation vpon Gods promises when we goe to the word, is one chiefe cause of that great sinne of vnfruitfull hearing, and consequently of that little growth in grace, which is every where to be seene among ordinary reformaters to the publike Ministry; as the Apostle reporteth of the Hebrewes, that the *Word preached did not profit them, being not mingled with Faith in them that heard it.*

Out of this which hath beene said of the word in generall, (which well may be referred to all the severall exercises therein, publique or private, to every of which, many of these promises doe pertaine) we may safely gather comfort in the vse of the Sacraments, which be truly called a visible Word, because that which is spoken in the word to the

Cause of
vnfruitfull
hearing:
&
So of growth
in grace.

Heb. 4.2.

Sacraments

Sacraments
a visible
word.

the eare, is in visible signes represented to our eyes, and sealed to our hearts, that we may be the more assured of them to be ours; so that if we had no special promises made expressly to them, yet we might out of the former receive sufficient encouragement to looke for the benefit of them: that is, to be made partakers of Christ and life in him; which is the summe and substance of all that which is promised in the word.

But seeing the Lord, (who in all ages of his Church ordained these holy signes & seales of his Testament, in which he bequeathed Christ and all his benefits to true beleivers, and their seed) knowing our great weaknesse of faith in receiving these seales hath so laboured to giue vs assurance, that (if we think there is any truth in him) we may be as sure that Christ and all his merits are ours, as the outward signes.

signes which wee see with our eyes, and our hands doe handle; let vs for our comfort carefully consider hereof.

Not to meddle with the Sacraments of the old Testament *Circumcision* and the *Passeover*, both which were to the people of God sure *seales of the righteousness of faith*, as the Apostle speaketh of *Circumcision*; and doth as truely belong to all the Sacraments of the old and new Testament: this one Scripture might sufficiently assure any, that he truely receiving the outward seales, according to Gods appointment, should as certainly be partaker of Christ and all his benefits, (which are the things sealed) as he is partaker of the outward seales: the certaintie wherof depends on Gods truth and faithfulness, as in his word, so in the seales thereof; who doth as truely giue that which he promiseth and sealeth; as he doth

Rom. 4. 11.

doth freely giue any promise or seale.

We doe justly account him no honest man, who will not be as good as his word; much more him who will seale a covenant, and yet not performe it.

Be it farre off then, from any Christian to impute this to God that he giues vaine words and seales, and doth not as truely giue that which hee promiseth and sealeth.

But the sole cause why many who come to the word and Sacraments, are not partakers in them of Christ; who is truely on Gods part offered in them, is this: That they doe not inwardly by faith receiue that which is promised and sealed, as they doe outwardly receiue the word & seale.

It shall be our wisdom then whensoever we go to the word and Sacraments, specially to labour for faith, that thereby we may

God giues
not his
seales in
vaine.

Why many
profit not
by the word
and Sacra-
ments.

Come to
the word &
Sacraments
with faith.

may as truly receiue Christ in them offered, as we doe receiue outwardly the word and scales thereof.

For the receiving of the word we haue said enough.

Now for our Sacraments, I cannot sufficiently bewaile the vniversal abuse of them, which is so grievous, that they being by God in loue left to his Church, as speciall meanes to further their salvation; so many are by their vnworthy receiving of them, made more guilty of condemnation: which comes to passe, not ~~but~~ by that grosse prophanesse, which is in all carnall Protestants, who onely for custome, Law, or credite come to the Sacraments, without any knowledge or conscience.

Few profit by Sacraments.

A heauie, yet just complaint.

1. In regard of prophane ones.

2. But in many of some better sort, who haue some care for their soules, there is either such ignorance, or negligence, that they

2. Of a better sort.

they never did worthily receive the holy seales: and therefore never found the sweet fruits of them.

3. Of such as haue received true grace.

3. Yea (that which is more to be lamented) this may be found in not a few of those who haue received true grace, and be indeed Gods children, to whom onely these seales of right doe belong: yet these seldome or never attaine that comfort by the holy Sacrament, which indeed they ought and might, were not the fault in themselves.

Truth of this complaint.

For prooffe hereof, I require every one, who would see the truth of this complaint, to examine himselfe in this question; what sensible good he hath received by this Baptisme.

Quest.

Answ.

For my part I haue demanded this question of many (who were of good esteeme in the Church) who had little to say in this point, and I make no doubt,

doubt, but the like may bee found in many others, who are to seeke in this matter; so faire off be they from enjoying that great gaine, which is to be got hereby: which in speciall consists in these two: first, that by our Baptisme we bee more assured of our salvation by Christ; and secondly, that thereby wee bee more provoked to leade a godly conversation; both which bee evidently the fruits of true Baptisme.

The same may be said of the Lords Supper, which in a further degree is to assure vs of our growth in grace, and finall perseverance therein: yet how few come from the Communion, so sure of Christ and all his benefits to be theirs, as the woman married at the Church doth come home assured of the man whom she hath married, and all his to bee hers, for her vse and comfort? Yet I dare say it ought to

Vse of Baptisme.

2

What assurance by the Communion.

Simile.

The cause
this, want
of faith.

I

2

to be thus, and it cannot be but
our sinne when it is not so.

If I were demanded, what I
conceiue to be the chiefe cause,
why it is not thus, I would say,
want of Faith, which ariseth in
many from want of cleare light
to see Gods minde in ordaining
these Sacraments.

In some others, from too slight
account they make of these.

And in the best sort of these,
from the sight of their vnwor-
thines, which makes them feare
that they cannot be made parta-
kers of so great a benefit.

For whose sake I specially
write these, to helpe their weak
faith, that therby they may find
this benefit.

To which purpose I would
haue wel considered, that which
before was touched concerning
Gods intention in ordaining
these holy signes and scales,
(which wee call Sacraments)
which was to helpe our weak
faith;

Right end
of Seales.

faith; that whereas the Lord ha-
ving in his word, made vnto vs
sinners, many promises of all
grace in Christ: which if the
fault were not in our selues)
might bee sufficient to vphold
our faith in the assurance there-
of; yet hee seeing how slow of
heart we are to belecue his word
did for the confirmation of our
faith giue vs these outward and
visible pledges of his loue, that
we knowing him to be faithfull
may be more assured; yea, put
out of doubt, that wee shall as
certainely be made partakers of
Christ himselfe, and all his me-
rits, as wee are of the outward
signes of his covenant; as Gen. 17
10. *This is my covenant, which ye
shall keepe betweene mee and you,
and thy seede after thee: Every
manchilde among you shall be cir-
cumcised.*

Note.

Scale for
things sea-
led.

And very oft that which pro-
perly belongs to the things sea-
led, is giue to the outward scale
to

Deut. 10.

16.

Ier. 4. 4.

to shew that on Gods part they be never parted. For this cause were the Lords people cōmanded to *circumcise the foreskin of their heart*: and the Lord promised that, *he would circumcise their hearts, and the heart of their seed*, Deut. 30. 6.

Rom. 6. 3.

Col. 2. 11.

Mar. 1. 4.

A&. 22. 16.

Heb. 10. 22.

1 Pet. 3. 21.

Rev. 1. 5.

The like is said of Baptisme, *a That we are buried with Christ by Baptisme*, and for this cause it is called, *b baptisme of repentance for remission of sinnes*. And *c our sins are said to bee washed away*, and that *d Baptisme saueth*. All which belongeth to the *blood of Christ*, as *1 Ioh. 1. 7.* (that is, *All his sufferings*) which doth wash & cleanse us from all our sinnes.

And in this sense our Saviour Christ saith, *We must be borne of water*, Ioh. 3. 5. that is, be made Gods Children by receiving Christ, as Ioh. 1. 12.

Supper.

The like is said of the Lords Supper, when our Lord Iesus did ordain it, he speaking of the Bread

Bread, said : *This is my body*, and of the Wine : *This is my blood of the new Testament*; meaning that these outward signes and seales were most sure & certaine pledges of his body & bloud, which he did astriuely giue to be spirituall food, as hee gaue the bread and Wine to be bodily food, to every beleever.

Mat. 26. 26.

And for the same cause, the Apostle saith, *The Cup of blessing which we blesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the Communion of the body of Christ?* for that we do as certainly communicate with the body, and blood of Christ, that is, whole Christ and all his merits in the Sacrament, as we with the rest of Gods people doe communicate in the bread and wine. And to conclude with this testimony of the Apostle in the 12. Chap. ver. 13. Hee speaking of both Sacraments saith, *For by one Spirit,*

1 Cor. 10. 16.

1 Cor. 12. 13.

rit, we are all baptized into one body, whether wee be Iewes or Gentiles, whether we be bond or free and haue beene all made to drink into one spirit. In which, as in all the former, wee see that grace is given to outward seals not for that by the bare work wrought, the outward receiving of the signes doth giue grace, which is proper to Christ, and his merits sealed by outward signes; but to teach & perswade that God for his part doth vnteparably joyne these graces with the signes, and as truely giue the one as the other.

Applicatiō.

The Vse whereof is this, that what God hath joyned, we doe not separate, but that we be perswaded by all these witnessies, that wee receiving these holy Sacraments, according to Gods appointment, shall as surely haue Christ and all his benefits to be ours, as wee haue the outward seals therof. Wee we thus perswa-

swaded, we would more cheerfully come to the Sacraments, more carefully prepare our selves to be meete partakers of them, and should finde more fruit by them, then vsually most doe.

This then must be the labour of all that would enjoy the benefit and comfort of Gods holy Sacraments, so oft as they approach vnto them, to set before them, both the mercy of God in ordaining these for the strengthening of our faith, and with all his faithfulnessse in freely bestowing on vs, that which he offereth and sealeth vnto vs in these outward seales: namely, Christ and all his benefits to be ours for our present comfort, quickening, and strengthening, and for our euerlasting saluation. And this shall suffice for this third generall point, how we may cheerefully serue the Lord in all good duties which he requireth

Labour to see 2. things in our Sacraments.

I

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Conclusio.

S

quireth

quireth of vs, being assured by Faith, that he will both assist vs by his Spirit, to performe them (at least in some measure) according to his will; & so also accept at our hands, our poore and weake obedience, which wee shall offer vp vnto him in the name of his Sonne Christ Iesus.

THE



THE
FOVRTH
GENERALL
HEAD OF LIVING
BY FAITH,

Is concerning
AFFLICTIONS.



WE are now in
the fourth place
come to *Affli-*
ctions; which as
they be the lot
of Gods Chil-
dren, so we finde them heauie
to beare, and such as much hin-

§ 2

der

Afflictions
the lot of
Gods chil-
dren.

Many hindered by afflictions,

2 Tim. 4. 7.
10. 16.

der the comfort of many poore soules; in such sort, that if wee be not hearted to beare them with patience and quietnesse, we shall never be able to hold out our Christian course vnto the end, with any comfort to our selues, or good example to others. Lamentable prooffe hereof all ages haue afforded. In that many who in the faire Sun-shine of the Gospell, made a good profession; When troubles & persecutions came, then they went backe, and with Demas embraced this present world, as many others did forlake Paul at his first answere before the Emperour at Rome. Yea, it is often heard to be the complaint of many a good Christian, who served God constantly & cheerfully, in their health and quiet estate, yet when sicknesse came and other crosses, they were disquieted, vnsetled, and could not goe on, as in times of peace and quiet-

quietnesse. And some good reason hereof there may be alledged, that how soeuer the principall end of afflictions (specially to the children of God) is to make them better every way; yet by reason of naturall infirmities, which is so loath to suffer, and can so hardly beare any affliction; they cannot get their mindes and hearts to be fit to any Christian dutie, no not to prayer, as at some other time of peace they haue beene: But rather be provoked to fretting, impatience, murmuring; yea in greatest extremities to despaire, and seeking many vnlawfull shifts to get out of their troubles; these with sundry the like, be the hurts which come by afflictions, when we be not well armed to beare them, and instructed how to make the right vse of them. By all which we may see, what need we haue to be strengthened against all the

Reason.

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77 * 1st

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No helpe
to beare the
crosse, but
by Faith.

Mr. Bisfield
of Promi-
ses.

disconagements, and other hin-
derances we meet withall in af-
flictions, which we shall plainly
see, can by no other meanes be
attained, then by Faith; where-
by we may boldly rest vpon
God for his direction and assi-
stance, how to beare and profit
by all our afflictions of what
sort soever. This is that which
now I vndertake to shew: how
we may liue by Faith in all affli-
ctions, so as they shall in no sort
hinder vs in our course of Chri-
stianitie, but rather further vs,
till we attaine vnto the end of
our course in Gods Kingdome.
Wherein I intend to say lesse
then otherwise I would, for that
since I tooke this work in hand,
I haue light vpon a Treatise of
Master Bisfield, called *The Pro-
mises*: wherein he shewes both
plainly & sonndly, how a godly
Christian may support his heart
with comfort, against all the di-
stresse which by reason of any af-

afflictions, or temptations can befall him in this life. To which Treatise, I referre all who desire to be further satisfied in this matter. But seeing I had (before I saw this booke) gathered out of the Scriptures, both those promises, and many more concerning afflictions; I will proceed as I have begun, to shew the use of Faith in all manner of outward afflictions, belonging to this naturall life, how wee may be armed to beare them patiently, and made able to profit by them. For inward and spirituall troubles of minde, which arise from doubt of Gods favour, and of our Salvation by Christ, as also of such griefes as rise from our infirmities, either vnablenesse to mortifie our sins, or very weake performance of all holy duties: I have sufficiently spoken in the three former generall Heads of this Treatise, how we are to liue by Faith in

Of inward troubles in the three former points.

Now of
outward.

Order in
handling
afflictions.

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all of these. Therefore here only I intend to gather out of the Scriptures, such sweet promises as God hath plentifully set downe for our comfort in all the outward crosses, whereto wee be subject, while wee liue here in this vale of teares, that so we may better hold out vnto the end.

In setting downe whereof, to keepe some order, for our better helpe in making vse of them.

Our first ground of comfort ariseth from hence, that all our afflictions come directly from God, by what meanes soever. The second is, to obserue in what manner the Lord doth afflict vs his children, that is, most wisely in all respects, and most lovingly. The third, to what ends, namely, his owne glory: example to others, and our own good. The last is, that he will both helpe vs in them, and giue vs a good end of them. For the first

first, that all our afflictions come from God, as the supreme Iudge and disposer of them, needs not so much prooffe of the truth of it, as due consideration to make the right vse of it. It is said by the Prophet, *Shall there be evill in a Citie, and the Lord hath not done it*; meaning of the evill of affliction, not of sinne, further then it is a punishment of sinne. So likewise the Prophet *Hosea* 6. 1. *Come, let vs returne unto the Lord, for he hath torne, and he will heale vs; he hath smitten, and he will binde vs up*. And this is manifest in that common speech, *The chastening of the Lord*; so often vsed, especially *Heb. 12. 5*, &c. In which one Scripture be contained many speciall consolations, against all manner of afflictions, as we shall see every one in his place: here onely I would joyne this with the former, that as all the afflictions which Gods Children

**Afflictions
come from
God.**

Amos 3. 6.

Afflictions
be commo
to all Gods
Children.
Applicati-
on.

Pfal. 39.9.

**Pfal. 119.
75.**

doe suffer, come from the hand
of God, so he spareth none of
them, but as it is said, *Vers. 6.*
He scourgeth every sonne whom
he receiveth ; and Vers. 7. What
sonne is he, whom the Father cor-
recteth not ? and more to like ef-
fect both there and else-where.
Both which, that all our affli-
ctions come from God, and
that he dealeth so with all his
Children, may minister much
comfort vnto vs in all our affli-
ctions ; first, seeing what God
doth, must needs be good, how
evill and bitter soever it seemes
to vs: *Yea, we must hold our peace,*
because he hath done it. Although
we cannot see any reason there-
of, yet we may be sure the Lord
doth neuer correct his children,
but he seeth just cause so to doe.
As the Prophet *David* plainly
professeth; *I know, O Lord, that*
thy judgements are right, and that
thou in faithfulness hast afflicted
me. But more, seeing God who
cor-

correcteth vs is our Father, we may much more comfort our hearts in all that he sends, that he will never send any crosse, but such as shalbe for our good, as we shall more see. And seeing this is no other then such, as befalls the rest of Gods children. As the Apostle Peter affirmeth, saying, *Knowing that the same afflictions are accomplished in your brethren, that are in the World.* Yea more, seeing God did not spare his own Sonne, but he was a man of sorrowes, and acquainted with griefe. Yea smitten of God and afflicted, as *Esay 53. 3. 4.* These should much more make vs willing to beare the crosse, yea and much the rather, seeing it is the way to glory, as more hereafter.

But this will yet be more effectually for our consolation in all troubles, if we shall advisedly weigh in what manner God dealeth with his children, when he

not

1 Pet. 5. 9.

In what manner God correcteth his, in wildome and loue.

he correcteth them, which as it is every way and in all respects very well, so this may especially bee seene in these two: In wisdom, and loue, both which well regarded, will make vs much more willing to beare any thing at Gods hand, and to looke for some good issue out of all the afflictions which he shall lay vpon vs. Although those two diuine properties in God, be vnseparably joyned together in all his dealings with his owne Children. Yet, it shall much more increase our comfort in any affliction which befalls vs, to consider them apart: and first that wee may behold how wisely God ordereth the matter in all his chastisements vpon his Children.

This may sufficiently be seene in these two. First, that God doth chastise his with most meete corrections: and secondly, in just measure. The fitnessse of

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Both joy-
ned.

Most wise-
ly.

With meete
corrections
in just mea-
sure.

of Gods correction stands in this, that God knoweth all circumstances, both when & how to chastise his Children, and so accordingly dispenseth his spiritual Physicke, as he seeth most fit for the good of the patient; and qualitie of the disease. This me-thinkes may be well gathered out of that comparison, which the Holy Ghost makes betweene our naturall parents, and our Spirituall Father in correcting their Children, saying: *Furthermore, we haue had the fathers of our flesh which corrected us, and we gaue them reuerence: shall we not much rather be in subjection to the Father of our Spirits and line? For they verily for a few dayes chastised us after their owne pleasure, but hee for our profit, that we might be partakers of his holinesse.* Wherein besides other differences, this is manifest, that earthly parents oft correct their Children after their owne pleasure,

Heb. 12. 9.
10.

Chiefe end
of all affli-
ctions.

Gen. 37. 28

sure, to satisfie their will, not so
respecting wisely, what might
be every way best for them: but
God our heavenly Father, in
great wisdom considereth with
what correction, and when to
chastise his, so as may be most
for their profit, yea the best pro-
fit, to repaire his Image of holi-
nesse in them, which is a chiefe
end and vse of all afflictions, as
we shall hereafter see. This wis-
dome of God in chastising his
Children, may cleerely be seene
in the histories of all ages of the
Church. Memorable is that of
the Children of *Iacob*, who mo-
ved with envie, sold *Ioseph* their
brother into *Egypt*, & deceived
their old Father, who thought
that an evill beast had devoured
him. Whereat the Lord holding
his peace for many yeeres, they
were quiet, all was well. But af-
terward the Lord tooke a fit sea-
son and meanes to make them
see their sinne, namely, by their
brother

brother *Ioseph*, who (though they knew him not) roughly handled them, accused them for spies, cast them into prison, and many other wayes sorely grieved them: then their guilty consciences could make them confesse their sinne and say ; *We are verily guiltie concerning our brother. in that we saw the anguish of his soule, when he besought vs, and we would not heare : therefore is this distresse come vpon vs.* And another time *Indah* confessed to *Ioseph*, *What shall we say vnto my Lord ? What shall we speake ? God hath found out the iniquitie of thy servants.*

The like course did the Lord take with *David*, in correcting his grievous sinnes in the matter of *Uriah* : both by the death of the Childe so borne in adultery, and by the fact of *Absolon*, not onely rising vp in rebellion to driue him out of his Kingdome, but openly before all *Israel*

Gen. 42. 21

& 44. 16.

2 Sam. 12.
15.

& 16. 23.

2 Sam. 24.
25.

Hag. 1. 4.
&c.
Mal. 2. 8, 9.

rael defiling his wiues and Concubines, as was denounced by *Nathan* vnto him. So likewise the Lord corrected his pride in numbering the people, by that fearefull plague whereof dyed threescore and ten thousand. In like manner the Lord denounced his judgement against his owne people. *Deut. 28. 47.* Because thou servedst not the Lord thy God with joyfullnesse and with gladnesse of heart, for the abundance of all things: Therefore shalt thou serue thine onemies which the Lord shal send against thee in hunger and in thirst, &c. The Prophets also in their times, did oft foreshew like chastisements to the peoples trespasses. As *Haggay* and *Malachy*: Because they were sumptuous in their owne houses, and neglected the Lords house, therefore the Lord sent a great dearth and scarcitie among them. So for the contempt of the Word, God threatened

ned to send a famine of the Word.

Amos 8. 11. The same might we see in Gods dealings with our selves, if we would obserue them. When we set our affections on any thing too much, whereby our hearts be stolne from God, whether they be persons or things, pleasures or profits; It is vsuall with the Lord, either to take them from vs, or to make them bitter vnto vs, that we may lesse esteeme them, and haue our hearts free for better things.

The comfort which we are to take by this wise dealing of God with vs, is this; that as we know all afflictions, to Gods Children, to be Physicke to cure their corruptions; so knowing also they all come from so wise and skilful a Physitian who cannot erre, but alwayes sends such Physicke, and in such season, as shall surely doe vs good: this must make vs not onely quietly
to

Too much affecting any thing.

Vse.

2 In mea-
sure.

1 Cor. 13.

to beare them, but to be thank-
full to God for them, and to la-
bour to be the better by them.
But this will more appeare, if
wee shall well consider, Gods
wisdom in moderating all his
chastisements, both for the mea-
sure and continuance of them,
so as may be most fit, both for
the strength of the patient, and
qualitie of the disease: both
which may be shewed in all the
afflictions which God layeth
vpon all his children, though
he chastise some much more se-
verely, and holdeth the rod lon-
ger vpon them, then vpon o-
thers, who eirher haue not so
much provoked the Lord, or
be not so able to beare the hand
of the Lord. This is plainly
taught by the Apostle, saying,
*There hath no temptation taken you,
but such as is common to man. But
God is faithfull who will not suffer
you to be tempted aboue that you
are able, but will with the tempta-*

on make way to escape, that ye may be able to beare it. In which one sentence we haue these speciall encouragements, to beare such afflictions as God our heavenly Father shall lay vpon vs; first, that God deales no otherwise with vs then with others, even of his owne children (whereof before;) secondly, that God neuer overloadeth his, but wisely moderateth the burthen according to his strength that beares it. And this he doth according to promise most faithfully: nothing shall moue him to deale otherwise: yea more, God will so assist vs by his Spirit, to endure and beare, that in due season we shall haue a good end and deliverances out of all: which if there were no more, might be sufficient to vphold vs from sinking in any tryall, though neuer so great. But because the Lord well saw how hardly we be perswaded hereof,

Great comfort in this sentence.

Iob 34. 23.
When need
is.

1 Pet. 1. 6.

Esa. 27.

Verf. 4.

Verf. 3.

of, and he ever thinking our burthen too heaue for vs to beare ; therefore the Lord is faine oft to beate this into our mindes and memories ; as *Elihu* told *Iob*, *That God Will not lay more on man then is meete, that he should enter into judgement with God* : and so much the Apostle *Peter* intendeth ; when he sayth, that the faithfull did greatly rejoyce in their salvation purchased by *Christ*, *Though for a season they were in heauinesse through manifold temptations*, yet he addeth (*if neede be*) meaning that this is never, but when God seeth needfull in all respects : for this cause also doth the Prophet *Esay* notably set out this wise dealing of God with his people, and with the wicked, comparing these to thornes and bryers, but his people to a Vineyard, which the Lord did keepe and water every moment, least any hurt it. As for the bryers and

and thornes, hee would burne
 them together: And thereupon
 saith; *Hath he smitten him as he
 smote those that smote him, or is he
 slaine according to the slaughter of
 them that are slaine by him? In
 measure, when it shooteth forth,
 thou wilt debate with it, &c.*
 Which I vnderstand, that wher-
 as God will stub vp as thornes
 by the rootes, and cast into the
 fire, the wicked adversaries of
 his Church: he will but shred
 and prune as a vine his Church,
 that they may bring more fruit,
 as our Saviour plainly speaketh:
Iohn 15. 2. And more plainly
 doth *Jeremie 46. 28. & 30. 11.*
*say, Feare thou not O Iacob my
 servant, saith the Lord, for I am
 with thee; for I will make a full end
 of all the Nations, whither I have
 driven thee: But I will not make
 a full end of thee, but correct thee
 in measure, yet I will not leaue thee
 wholly unpunished.* Wherein we
 see great oddes, betwixt Gods
 dealing

Verf. 7.

Verf. 8.

Great oddes
 betweene
 the wicked
 and godly.

Psal. 6. 1.
Ier. 10. 24.

Gods wis-
dome in
moderating
the conti-
nuance.

dealing with his children, and with the wicked, whom he venterly consumeth, when he most wisely moderateth the corrections of his children, that they may better beare and profit by them, which must needs allay the sharpenesse of them if well considered. And this no doubt was that which the Prophet *David* and *Ieremie*, so earnestly begged of God, *That he would not correct them in his anger, neither chasten them in his hot displeasure. But with iudgement,* that is, most wisely, considering what they were able to beare, least otherwise they should be consumed and brought to nothing.

This wisdom of God in chastening his children, as it manifesteth it selfe in the measure of the burthen layd vpon them: so also in moderating the time of the continuance of it, least it should be over-tedious, and make them faint and giue over,

over. Hereof the Prophet David had great experience, as he oftentimes professeth, *Psal. 30. 5.* For his anger endureth but a moment, in his favour is life, weeping may endure for a night, but joy cometh in the morning. *Psal. 103. 9.* He will not alwayes chide, neither will he keepe his anger for ever. *Psal. 125. 3.* For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands to iniquitie. The Prophet Esay in the name of the Lord professeth the like: For yet a very little while and the indignation shall cease, & mine anger in their destruction: and Chap. 26. 20. Come my people, enter into thy chambers, and shut the doores about thee, hide thy selfe as it were for a little moment, untill the indignation be overpast. and 54. 7. 8. For a small moment, haue I forsaken thee, but with great mercies wil I gather thee. In a little wrath I hid my face from thee

Esai. 10. 25.

Iere. 3. 12.

thee, for a moment, but with ever-
 lasting kindnes will I haue mercy
 on thee, saith the Lord thy Redeem-
 er: and 57. 16. For I will not
 contend for ever, neither will I be
 alwayes wroth; for the spirit should
 faile before mee, and the soules
 which I haue made. Likewise the
 Prophet Ieremie in his time,
 witnesseth the same in the name
 of the Lord, saying; For I am
 mercifull saith the Lord, & I will
 not keepe anger for ever: & to the
 same effect. Ezek. 16. 42. So will
 I make my fury towards thee to
 rest, and my jealousie shall depart
 from thee, and I will be quiet, and
 will be no more angry. Notable
 to this purpose is that of the
 Prophet, Micah 7. 18. Who is a
 God like unto thee, that pardoneth
 iniquitie, and passeth by the trans-
 gression of the remnant of his heri-
 tage? he retaineth not his anger for
 ever, because he delighteth in mer-
 cie: and to conclude with that of
 the Apostle, 2 Cor. 4. 17. For our
 light

light affliction which is but for a moment, worketh for vs a farre more exceeding & eternal weight of glory. Thus may wee behold Gods wise dealing with his Children in all his chastisements, observing the fittest seasons, and just measure both for the quantitie of the correction, and for the continuance thereof: all as is most agreeable to the strength of the patient, & qualitie of the disease; which if it be beleaved, must needs in further degree make vs contented to beare the hand of the Lord, and neither to fret at, nor faint vnder any affliction, which the Lord so wisely doth order for our good every way. And therefore so oft as we shall find any affliction to lye heavy vpon vs, either for the greatnesse of it, or long continuance in our feeling: so oft let vs runne to some of these promises, wherein the Lord assureth vs, that he

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not.

Application.

Afflictions proportioned according to the strength of the patient, and qualitie of the disease.

will
not

will lay no more upon vs, then we
shall be able to beare, & will suf-
fer no affliction to lie longer vp-
on vs then shall be needfull, and
for our good : that thus resting
vpō Gods Word, we may waite
Gods leasure for our ease & full
deliverance.

Gods lo-
ving dea-
ling with
his in af-
fliction.

For our better furtherance
herein, we are to consider Gods
loving and tender dealing with
his Children in all their afflicti-
ons, which is plentifully set
forth vnto vs in the holy Scrip-
tures, both by many compari-
sons, expresse testimonies, and
examples, all little enough to
hold vs vp from sinking, if the
affliction seeme great or long,
in which we are readie to feare
God forgetteth vs, or at least
doth not pitie vs. For this cause
the Lord is said to be a Father
of the fatherlesse, and a Iudge of
the widowes. And Psalm. 103.
13. Like as a Father pittieth his
children, so the Lord pittieth them
that

Psalm. 68. 5.

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that feare him. For he knoweth
our frame, he remembreth that we
be but dust. Yea more. The Pro-
phet *Esay* 49. 13. &c. notably
sets out this comparifon in God
towards his afflicted people, say-
ing: Sing O heaven, and be joyfull
O earth, and breake forth into
singing O mountaines: for God
hath comforted his people, and will
haue mercie on his afflicted. But
Zion said, the Lord hath forsaken
me, and my Lord hath forgotten
me. Can a woman forsake her suc-
king Child, that shee should not
haue compassion on the sonne of her
wombe? Yea they may forget, yet
will I not forget thee. So David,
Pfal. 9. 18. For the needy shall
not alwayes be forgotten the expe-
ctation of the poore shall not perish
for ever. To the same purpose he
said to God. *Pfal.* 31. 7. I will
be glad and rejoyce in thy mercy,
for thou hast considered my trouble,
thou hast knowne my soule in ad-
versitie. And *Pfal.* 38. 9. Lord

my desire is before thee, and my
 groaning is not hid from thee. And
 to the same end it is said, *Psal.*
 56. 8. *Thou tellest my wandrings,*
put thou my teares into thy bottle,
are they not in thy booke? Which
 shews such tender compassion,
 that he was so affected with the
 calamities of his servant, that he
 most narrowly observed every
 one: yea, he made so precious a
 reckoning of their griefes and
 sorrowes, that not a teare fell to
 the ground, but he kept them
 in memory (as men preserve
 precious liquors in bottles) that
 in due time he might comfort
 and succour them. For which
 cause it is said *Psa. 116. 15.* *Pre-*
cious in the sight of the Lord is the
death of his Saints. And to like
 effect. *Esa. 63. 9.* *In all their af-*
liction he was afflicted, and the
Angel of his presence saved them,
in his lone, and in his pittie he re-
deemed them: and he bare them,
& carried them al the daies of old.
 Where-

Wherein (as in many other places of Scripture: for it would be too long to recite all) we may see most admirable compassion in Almighty God towards vs in all our afflictions, that even as the bowels of a tender-hearted mother are moved within her when shee seeth her Childe in any perill ; so is the Lord troubled to see his Children in any extremity, that he doth as much pitie them, and is as readie to succour them, as if his bowels were moved within him: which was in very deed so in our Saviour Christ in his humanity, as is *often testified of him in the holy story.

This should yet more comfort vs in all our afflictions, that he who is God over all, of such infinite power to helpe, both whom he will, and how, and when it pleaseth him ; is so tenderly affected towards vs, that he doth not onely take speciall

Applica-
tion.

* Mar. 14.

14.

Mar. 1. 41.

& 6. 34.

Comfort.

notice of all our grievances, but doth after a sort, even as a tender mother suffer with vs, & by his Spirit doth beare the burthen of our infirmities with vs, as it is said, *Rom. 8. 26.*

Oft minde
these pro-
mises.

This compassion of the Lord (if well weighed) must needs allay the heate of such fiery tryals as Gods children doe oft fall into, and make vs more patiently endure whatsoever so tender-hearted a Father shall lay vpon vs. And therefore these promises in which Gods loving and cōpassionate dealing with his, is set forth vnto vs, must be oft in our minde and thoroughly thought on, that in time of need we may rest vpon them, to finde like fauour at the hands of our most loving Father. And this shall suffice for this second ground of comfort in all afflictions, taken from the manner of Gods dealing with his, as in great wisdom so in like loue.

We

We are now in the third place to consider what be the worthy ends, why God so exerciseth his children to beare the crosse, even from their youth to their old age, these we heard be generally three. First, *glory to God*. Secondly, *example to others*. Thirdly, *profit to our selues*.

3. Ground of comfort in afflictions from the ends of them.

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All which should strongly mooue vs to befarre from repining to suffer the, that we should rather rejoyce & be glad, as our Saviour exhorts his Disciples, and the Apostle *1am. 1. 2.* which was often practiced by the Holy servants of God, *Act. 5. 41.* And *Paul* and *Silas* in the prisō, *Sang prayes vnto God*. We reade also of *Paul*, how he tooke pleasure in *infirmities*, that is, bodily, not spiritual; as himselfe expresseth, *in reproches, in necessities, in persecutiōs, in distresses, for Christ's sake.*

Mat. 5. 12.

Act. 16. 25.

2 Cor. 12.

In all which it cannot bee doubted, but that the chiefe

T 4 cause

Gods glory.

Phil. 3. 14.

Good of others.

cause of this rejoycing in afflictions was this, that their sufferings made so much for Gods glory, and the good of Gods Church, who were greatly confirmed in the truth, made bold to professe it, and ready to suffer for it, besides the manifold benefits theselues did reape thereby. Here I might take just occasion more largely to shew how God is glorified by the afflictions of his Children, whether they be sent, for correction or for tryall. And likewise how these afflictions serue many wayes for the good of others: both which should and oft doe, make Gods Children more contentedly to beare them.

But seeing nothing can more prevaile with our fraile nature, to make vs take such an vnpleasing potion or byting corrasive, then the certainty of the good it will doe vs; therefore wee will now consider what be the chiefe bene-

benefits which God promiseth, and his Spirit worketh in the hearts of his Children by afflictions.

Among all which this is most generall, that *they bee blessed* whom the Lord correcteth, as *Iob 5. 17. Behold, happie is the man whom God correcteth, therefore despise not the chastening of the Almighty. Thelike, Iam. 1. 12. & 5. 11. Psal. 94. 12. Blessed is the man whom thou chastenest O Lord, and teacheest him out of thy Law, that thou maist give him rest from the dayes of adversitie, untill the pit be digged for the wicked.* In the said sence it is oft said, *whom the Lord loveth he correcteth, even as a Father the sonne, in whom he delighteth.* Where this vse is made of it, not to despise the chastening of the Lord, neither to be weary of his correction. Which is to like purpose repeated, *Heb. 12. 5. 6 &c. David also professeth the like. It is good for me that I*

T 5

Chiefe benefits by afflictions,

I
Blessed.

Pro. 3. 12.
Vers. 11.
Rev. 3. 19.

haue

Psal. 119.

71.

Vse.

Suffering
for righte-
ousnes sake.

Mat. 5. 10.

11.

Luk. 6. 22.

1Pet. 3. 14.

4. 14.

*haue beene afflicted, that I might
learne thy statutes.*

In all which and the like is
plainly declared, that how bitter
soever afflictions be to our fee-
ling, yet to Gods Children they
be very profitable meanes, and
so markes of happinesse & spe-
ciall tokens of Gods fatherly
loue, and therefore so to be ac-
counted of, and with thankful-
nesse to be received.

The same is said of all the suf-
ferings which Gods Children
endure for righteousness sake,
which though they greatly dif-
fer from chastisements for sin:
yet seeing they be bitter to our
taste, and oft sore afflict vs, we
haue need to be heartened to
beare, and directed to make the
right vse of them. For this cause
the Lord doth pronounce them
Blessed that thus suffer, which in
all former ages of the Church,
hath made the faithfull to suffer
patiently and cheerefully for
righte-

righteousnesse sake, and so must it moue vs, that so we may glorifie God in our generation, as they haue done in theirs.

But for our better encouragement herein, let vs more particularly consider some of these benefits, which Gods Children doe obtaine by afflictions. These are fitly drawne to three heads by the Prophet *Daniel*, chap. 11. Who foreshewing the afflictions which should happen to Gods faithfull people, vers. 35. *That they should fall by the sword, and by flame, by captiuitie, and by spoyle many dayes.* Vers. 35. he addeth, *And some of them of understanding shall fall, to try them, and to purge them, and to make them white.* Meaning heereby that these were the three chiefe ends why GOD sent such afflictions on his owne Children.

3. Benefits by afflictions.

First, to make tryall of them, what drosse of corruption, and what

not²⁷ what sound metall of grace was in them.

2. Secondly, to purge out that corruption which was found yet remaining in them.

3. The third, to make them more beautifull and shining in grace, all which should turne to the glory of God, to the good ensample of others, and to their owne comfort.

Afflictions
be tryals.

1

2

3

For the first, they be tryals of our strength and weakenesse, what faith & patience we haue in bearing them, what loue we beare to God who sends them, and what we be the better by them. This is oft in Scripture set out by this comparison of gold & silver tryed by the fire. So Zach. 13. 9. speaking of the remnant of Gods people, who should be reserved out of that generall destruction, saith: *And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold*

gold is tryed: the effect whereof followes. *They shall call upon my Name, and I will heare them. I will say, it is my people, and they shall say, the Lord is my God.* So *Jeremie 17. 10.* Complaining of the deceitfulnesse and wickednesse of the heart to be exceeding, saith: *I the Lord search the heart, I try the reins, to give euery man according to his wayes, and according to the fruit of his doings.* Hereof *Salomon* speaking more generally, *Pro. 17. 3.* saith, *The fining pot is for silver, and the furnace for gold, but the Lord tryeth the hearts.*

But more specially, to the present purpose is that of *1 Pet. 1. 6. 7.* where he sheweth that the end of those manifold temptations, which for a season made sadde the hearts of Gods Children, when need required, was this: *That the tryall of your faith being much more precious then gold that perisheth, though it be tryed*

tryed by fire, might be found unto prayse, and honour, and glory; at the appearing of Iesus Christ. And therefore chapter 4. verse 12. he exhorts them, Behold, thinke it not strange concerning the fiery tryall, which is to try you as though some strange thing happened unto you. But rejoyce, in as much as yee are partakers of Christs sufferings, that when his glory shal be revealed, yee may be glad also with exceeding joy. To like effect the Apostle Iames 1. 2. exhorts; My brethren count it all joy when yee fall into divers temptations; knowing this, that the trying of your faith worketh patience. Many more Scriptures might to this purpose be alledged.

Applicati-
on.

not
*
not ?

In all which may be scene, that this is one speciall benefit of the afflictions of Gods Children, that by these may be made manifest, as to others, so to themselves, what drosse of sinne and pure metall of grace is in them.

Its

Its not to be doubted, but God knows perfectly what is in the, yet he is said oft to proue them, that he might make knowne what was in them, both good and evil: whereby as he would raise vp glory to himselfe: so likewise he would draw out much good to themselves, and to others by their example, as may wel be gathered out of that one place, *Deu. 8. 16.* where *Moses* speaking of Gods marvelous providence over his people in the Wildernesse, saith; *Who fed thee in the Wildernes with Manna, which thy Father knew not, that he might humble thee, & that he might proue to thee, doe thee good at thy latter end.*

Wee haue daily experience, how foolishly many deceiue themselves: some, and they the worser sort, promise to themselves more strength of faith, patience, loue, and other like graces, then indeede they haue; which

Why God is said to try vs.

Dent. 8. 2. 3.

not
* nol
not

Many judge amisse of themselves. Some, that they haue more strength then they haue.

Others,
that they
haue not
so much as
they haue.

Examples.

Mr. Law-
rence *Saunder*-
ders.

Dr. *Pendle-*
ton.

which when they come to try-
all, finde it farre other-wise, to
their iust shame, & yet amend-
ment, if they belong to God.

Others indeed better (though
they see it not for want of ex-
perience) much mistrust them-
selues, who being brought to
the tryall, well approue them-
selues to haue sound Faith, and
so other good graces accompa-
nying the same.

Memorable examples hereof
all the stories of the Church set
forth vnto vs in all ages, among
which that is famous in the
Booke of *Martyrs*, of Mr. *Law-*
*rence Saunder*s, who in the be-
ginning of the raigne of *Queene*
Mary, seeing the alteration of
Religion, manifested his great
feare to suffer Martyrdom vnto
Doctour *Pendleton*, who be-
ing a big fat-man, said, he would
see every droppe of his grease
molten, before he would forsake
the truth. Yet after, he shame-
fully

fully yeelded, and Mr. *Saunders* constantly professed the truth, and suffered Martyrdome very cheerefully.

Againe, as by these tryals, the faithfull grow to know themselves better, which is of good vse: so on the other side, where-as it is the common lot of Gods people to be hardly thought on, and by many worldlings thought to bee no better than themselves. But as Satan accused *Iob*, *That he did not serue God for nought*, and that if he should afflict him, he *would curse God to his face*: so say they, if these professors were in such case, as others in great distresse be, you should soone see what these would doe, I warrant you, they would be as impatient, and take as bad courses to shift for themselves as others doe. But when God calls forth his Children to fore tryals, as especially to Martyrdome, to suffer patiently and with

Godly mis-
judged by
the world.

Iob 1.9.11.

Godly pro-
ved to the
world by
afflictions.

Luk. 23. 47.

1

2

3

Second benefit by afflictions is to purge sinne.

with rejoycing, great torments, then the world is constrained to confesse, as the *Centurion* did of Christ; *Certainly this was a righteous man.* So then we see this one just cause of comfort in our afflictions, that by these tryalls as God hath the glory of his graces in vs, we haue the better prooffe and comfort of them; and others be constrained to conceiue & speake better of vs. In which respect we are bound better to beare them, & to blesse God for them.

Another speciall benefit which we reape by all kinde of afflictions is this, that they be made by Gods blessing effectually meanes to purge out that sinfull corruption which growes in our nature, vnlesse by these and other like meanes it be daily purged out; In which respect, afflictions most aptly be compared to Medicines, for so indeed they are to all Gods Children, most sove-

soveraigne meanes to kill their spirituall diseases ; in that they doe driue them more to search out their sin, make them more weary of them, and as to seeke pardon for them, so more to endeavour to overcome them, all which be worthy fruits of affliction, plentifully set out vnto vs in Scripture, both by precept and practice of the faithful. Nothing more cōmon then thereby to call Gods people to repentance, which containes all these, by G O D S judgements either threatned or executed.

That this ought to be, cannot be denied, but that we shall be thus purged by our afflictions is most doubted : and therefore we find not such comfort in afflictions as otherwise we should, if we might be sure to reape this fruit by them for our comfort : wherein I know not what can be greater then that which the Apostle saith, *Rem. 8. 28.* *Also*
we

This benefit is certaine.

we know that all things work together for good to them that love God, to them that are called according to his purpose: where, in one word he saith as much as may be desired or conceived, that all afflictions (for of them he especially he speaketh) how many or great soever they be; shall by Gods blessing as meanes by him appointed, procure and further our chiefest good, that is, the welfare and happinesse of our soules, a principall part whereof is the purging of our soules from sinne (which is the sole cause of all our misery) which benefit by afflictions, though it be most excellent, yet it is no lesse sure and certaine, as appeares by the Apostles owne words, saying (we know) that is, not onely I and you, but all the faithfull people of God, haue good prooffe of it by daily experience, and therefore cannot doubt of it, that all our afflictions

that. H

ons shall turne to our good,
 which because it is (in time of
 fore afflictions) so hardly belec-
 ved, I will make it manifest by
 one vndeniable reason, that it
 cannot otherwise be, but that
 whatsoever befallles Gods chil-
 dren, shall most certainly make
 for their good. Which is this,
 seeing God did from all eterni-
 tie of his own good will choose
 them to be heires of glory ; and
 ordained that all things, which
 should befall them, should serue
 to that end ; then whatsoever
 comes to them shall turn to this
 their chiefe good, otherwise
 God should either change his
 will, or not be able to doe that
 which he determined to doe ;
 neither of which can in any sort
 be said of God, and therefore it
 cannot possibly be, that any af-
 fliction vpon Gods Children
 should turne to their hurt, but
 all of them must needs turne to
 their good. This one Scripture

Reason.

(if

(if there were no more) may sufficiently assure vs hereof, and so perswade vs more contentedly to beare them.

But as this doth more generally set out the fruit of afflictions; so in other places this fruit of purging vs from our sinfulness, is more specially declared, as *Dan. 12. 10.* like to that before of *Dan. 11. 35.* *Many shall be purified, made white, and tryed.* So *Esa. 1. 25.* the Prophet denouncing Gods fearefull judgements against the wicked rebellious *Jewes*, vers. 24. addeth this as a blessing to the Church; *And I will turne my hand upon thee, and purely purge away thy drosse, and take away all thy tinne*, meaning their drosse of sinne which corrupted the purer metal of grace. And to like effect, chap. 27. setting forth Gods different dealing with his beloved, aboue their wicked enemies in their afflictions, addes this in vers. 9.

By

By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin. This also is part of that which is said of our Saviour Christ, that every branch which beareth fruit, he purgeth, that it may bring more fruit. And how should Gods chastising vs, keepe vs that we be not condemned, if it did not weaken our sins, the sole cause of condemnation? But I will spare many moe places to this purpose, as *Pro. 20. 30. Ps. 119. 67 71. Esa. 4. 4. &c.*

I will onely shew the truth hereof in a few exāp'les for many; most famous is that of *Manasseh*, who exceeded in sinne all that ever I heard of to be saved: yet it is said of him when he was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his Fathers. And prayed unto him, & he was intreated of him, and heard his application, &c. After which

Iohn 15. 2.

1 Cor. 11. 32.

Examples.

Manasses.

2 Chro. 33. 12.

13.

fol-

David.

It is the ordinary practise of the godly to turne from sinne in affliction.

104 //

*** //

1 King. 8.
35.

followes how many things he reformed. Which is a speciall example of this fruit of afflictions, the more to stirre vs vp to look for the like. The same may be seene in the Prophet *David*, Psal. 32. And elsewhere oft.

But to leaue all particular persons in whom this is to be seen, that by their afflictions they were brought to repentance. It is reserved to be the ordinarie practice of Gods people in their afflictions, to seeke to God in prayer, and to turne from their sinne, as *Salomon* shewes in his prayer to God. And *Esa. 26. 16.* professeth the like, saying; *Lord in trouble haue they visited thee, they poured out a prayer when thy chastening was upon them. Yea, God himseife, Hos. 5. 15. saith no lesse: I will goe and returne to my place, till they acknowledge their offence, and seeke my face, in their affliction they will seeke me early.*

Thus

Thus we see this point sufficiently proued, that afflictions be speciall meanesto purge vs from sin, in which regard they should be more welcome vnto vs, and not so vnkindly entertained as vsually they be.

Vle.

But before we make further vse hereof, seeing the third benefit by afflictions, namely, *to make vs whit* (as the Prophet speaketh, that is, beautifull, and shining in grace) is neuer parted from the former (if either of them be in truth) I will though more briefly manifest the truth thereof, and shew what helps afflictions bee by Gods blessing vpon them, to quicken and stir vp Gods graces in his Children. This is evidently said, Heb. 12. 10. that whereas *our earthly parents chastened vs after their owne pleasure*, God our heauenly Father chasteneth vs *for our profit*, that we might bee partakers of his holinesse. David, Psal. 119. 67.

Third benefit by affliction.

Stirre vp grace, Dan.

11. 35. &

12. 10.

professeth the like of himselfe, saying; *Before I was afflicted I went astray but now I have kept thy word.* And verse 71. *It is good for mee that I haue bene afflicted, that I might learne thy statutes,* Esa. 26. 9. *When thy iudgements are vpon the earth, the inhabitants of the world shall learne righteousness.*

Afflictions
stirre vp
Faith and
Patience.

As this is true in the generall, that the faithfull be made better and more fruitfull by afflictions so this is most apparant in Faith and Patience, both which bee most exercised by afflictions, and the worth of them more manifested, and magnified, For Faith, the Apostle Peter, 1. Epistle. 1. chap. vers. 6. 7. excellently sets it forth, where in the former verse, in a high degree he extolleth the exceeding mercies of God towards all the faithfull (which although I digresse, I cannot passe ouer, in the desire I haue they may be better admired,

Prerogati-
ues of the e-
lect.

red, and sought after) the words
I will leaue to bee perused by
such as desire better to weigh
them. The speciall prerogatiue
belonging to all Gods chosen
(of whom he speakes) be these;
*That they were begotten of
God, as to bee his children, so to
haue a liuing and neuer dying
hope, purchased vnto them by
the whole mediation of Christ
whereof his rising from the
dead was a chiefe part. The
chiefe matter hoped for, is an in-
heritance, and that no earthly
one, which is full of imperfecti-
ons and changes, but a heauen-
ly, which is euery way perfect
and pure, and so lasteth without
alteration for ever; whereof,
that by no power they be depri-
ued, it's lockt up and kept safe
for them in heauen: And least
themselues should perish before
they should fully enjoy it, and
take possession of it; They are
kept safely by Gods power, ap-
plied*

plyed vnto them by faith, till they attaine that saluatiō which is prepared for them, and shall shortly be fully bestowed vpon them.

What heart can sufficiently be affected, either to desire these or ioy in them, as were meet; & so be thankfull for them? Yet this is it whereof the Apostle speaketh of these beleevers, *Wherein ye greatly reioyce though now for a season (if need bee) ye are in heauinesse, through manifold temptations: That the tryall of your faith, being much more precious then of gold that perisbeth, though it bee tryed with fire, might bee found vnto praise, and honour, & glory, at the appearing of Christ.* In which Scripture, this one thing is cleared, that the great worth of Faith is made manifest by the fiery tryall of afflictions, so that Faith is as much advanced by afflictions, as gold by fire.

not
1 Pet. 16.

7

not
Worth of
Faith.

This

This shall suffice in a case so common, in the practice of the faithfull in all ages, whose faith hath beene made famous by afflictions. Take onely the whole **II. Chap.** to the Hebrewes for a patterne, wherein is at large layd out, how the faith of Gods people in al ages was made glorious by afflictions. The life of Iob and Dauid. Especially I may not forget that worthy seruant of God the Apostle Paul whose whole life, after his conuersion, was full of sore affliction, yet where did we euer heare of greater faith? So that as great battels set out the valour of a wor-thie Captaine or Souldier, and great stormes the goodnes of the Shippe & Anchor, and skill of the Master; so doe afflictions commend the faith of true Christians.

Faith glo-
rious by af-
fliction.

Now to shew how afflictions bee speciall meanes to inure to patience. I need not say much, seeing

Patience.

seeing patience is the daughter,
 and an vnseparable companion
 of faith, as is worthily set down
 Rom. 5. 1. 2. 3. 4. 5. I onely cite
 verse 3. where he saith; *That we
 doe not onely so (rejoyce in hope of
 the glory of God) But we glory in
 tribulation also, knowing that tri-
 bulatiō worketh patience, &c. To
 like effect is that; James. 1. 2. 3. 3.
 My brethren count it all joy when
 yee fall into diuerse temptations.
 Knowing this that the trying of
 your faith worketh patience.*

I will content my selfe with
 these two witnesses as good as
 twenty, which in this case may
 soone bee brought, and so will
 come to make our vse of all
 these three benefites by afflicti-
 ons. 1. That they bee sent from
 God, to betryalsto discouer to
 our selues & others, godly, and
 wicked, what strength of grace
 and sinne doth remaine in vs,
 which is many waies profitable
 2. To bee effectuell purgations
 to

to waste and weaken those special corruptions which most hinder our soules health. 3. And lastly to quicken all saving graces in vs, and so euery way to make vs better; both to glorifie God in this life, and to bee glorified of him in the life to come.

The least of all which fruites of afflictions, though it went alone (if the profit and comfor it bringeth might be well prised) would moue any good heart (if lawfully they might) to desire afflictions, at least to be glad of them, when the Lord our louing Father, and wise Physician doth send them to vs, how much more then when as all these shall bee joyned together, should wee rejoyce and blesse God for them? There is no good Christian, but hee greatly desires to bee more humbled in the sight of his manifold sinnes and to bee comforted with the

Use of all these benefites by afflictions.

sweet feeling of Gods graces in him. Yea, much more desires hee to be purged from these spirituall corruptions, which take away his stomacke and strength, that hee can neither feede nor work as his place requires. And about all doth he couet spirituall graces, that he might shine out in a godly life to the honour of his profession, the winning of others, and making sure his calling and election. All which seeing they bee procured by afflictions, and hardly or never without them (as that place *1 Pet. 4. 18.* prooueth: *And if the righteous bee scarcely saued;* And this is the chief cause why none of Gods children are without them, as *Heb. 12. 6. 7. 8.*) we think there is great reason why we should be thankfull to God for them, and so labour to reape this fruit by them, that we may say and sing with the Psalmist, (as it is sweetly expressed in the Meeter

Meeter) *O* happie time may I well
 say, when thou didst mee correct:
 For as a guide to learne thy lawes,
 thy rod did mee direct. So little
 cause haue Gods Children to
 thinke their condition misera-
 ble, because of afflictions, that
 if wee will beleue and practice
 what the Apostle *Paul* professed
 and performed, wee must in a
 holy manner boast of our affli-
 ctions, as a Souldier of his scars
 got in battell. And as a little
 before wee heard, *Paul* did take
 pleasure in reproches, in necessities
 in persecutions, in distresses, for
Christs sake. Thus wee see what
 comfort wee may get out of
 Gods Word; fitly applyed vnto
 vs by Faith, for the better bea-
 ring of all afflictions of what
 sort soeuer. I might gather ma-
 ny other fruits of afflictions, as
 some haue done, but if all bee
 well weighed they may be re-
 ferred to one of these three, and
 so hauing said sufficient of the

Rom. 5. 3.

2 Cor. 12.
10.

**The fourth
ground of
comfort in
afflictions,
Gods help.**

three former grounds of comfort in afflictions.

I will come to the fourth and last, which is to set out what helpe God hath promised vs in all our troubles, that we may be able to beare them; and in due season to giue vs a good issue out of them. Concerning which it will bee profitable to obserue, that the Lord knowing our great weakenesse to beare the Crosse, and how full of distrust we bee, that God will not be ready to helpe vs, at least as wee would (both which are so often to be found in the liues of Gods faithfull seruants in all ages, as needs no further prooffe) the Lord, I say, well acquainted with this frailtie of his children, hath most plentifully provided all sufficient helpe to support them, and therefore made so many promises to be with them in all their troubles, and succour them in all extremities, that they shall

shall neuer perish, but in the end find a good end and issue out of them, to his glory, & their endlesse comfort.

Having perused these promises, and gathered them out of the Scripture, I may boldly say they do farre exceed in number all the former, so that it would be too tedious to set the downe all, I will therefore make choyce of some of the chiefe, that wee may haue them readie for our vse against the time of need.

Among all that is exceeding full of comfort, which is written, *Rom. 8. 26* In which Chapter the Apostle intending to teach, that nothing should hinder the happinesse of those that be in Christ, whereas there bee but these two, corruption and affliction, he first confutes the one, from vers. 7. to 17. and secondly the other concerning afflictions, from verse 17. to 31. And whereas it might ob-

Many promises of helpe.

jected

7 iected, that though afflictions
 7 were profitable to those that
 7 could endure them, yet oft they
 7 bee so heavy that wee cannot so
 7 much as cry to God for helpe as
 7 wee ought: he answers, that e-
 7 uen then *the Spirit helpeth our*
 7 *infirmities. &c.* meaning that
 when wee begin to sinke as not
 able to stand vnder the burthen,
 then Gods Spirit puts vnder his
 hand to support vs. Which is
 in so many Words said, Psal. 37.
 24. *Though he fall, he shall not ut-*
terly bee cast downe, for the Lord
upholdeth him with his hand.
 Which is when hee doth by his
 Spirit strengthen vs with Faith
 and patience, to wait for Gods
 helpe one way or other, either
 to rid vs out of our afflictions,
 or make vs quietly to beare
 them, so long as shall seeme good
 to his heauenly wisdom to
 continuethem. For which cause
 our Sauour Christ foretelling
 his Disciples of many afflictions

Ioh. 14. 15.
 16.

ons which should befall them
 in the world, among other en-
 couragements, hee oft tels them
 that he will send them his holy
 Spirit to bee their comforter,
 who shall bee stronger in them
 then all their aduersaries. And
 to the same purpose, telling the,
that in the World they should
have tribulation, hee bids them
bee of good cheere, for hee hath
ouercome the World. Likewise the
 Apostle. 2 Cor. 1. 3. 4. to hearten
 the *Corinthians* to endure all
 troubles called God the God of
 all comfort, who comforted him,
 and all others in all their tri-
 bulations, that they might bee a-
 ble to comfort others which are in
 any trouble. The like is to bee
 seene almost in all the Holy E-
 pistles, in which the Saints bee
 encouraged to suffer afflictions
 patiently.

But to proceed, exceeding
 many bee the places in which
 God promiseth to his people,
 that

Godshelp.

Psal. 46. 1.

Psal. 18. 2.

& 144. 2.

God is all
in all.

Psal. 18. 28.

that hee will bee a sure and speedy helpe in all troubles, in due season ready to bee found, David had great experience thereof. The booke of the Psalmes is full of these speeches, *God is my rock, my tower, my refuge, my shield and buckler, my health and strength,* and many more: all tending to this, that looke what helpe any man in danger may finde in any earthly meāes whatsoeuer, God is the same and much more to all his people in their necessities, bodily or spirituall, Because the faithfull in all ages haue stood in need of this comfort, therefore is this so oft repeated, that wee in our generation may looke for the like helpe in our need. To the same intent bee many other like speeches: *That God will lighten our darkness, hee will keepe the feete of his Saints, hee will not forsake them, nor forget their complaint That they shall not bee confounded.* In

time

time of trouble he will hide them,
His Angels shall pitch about them
He will heale them & take all sick-
nes from them. They shall not feare
their enemies, but God will make
their enemies afraid of them. Be a-
venged of their enemies. That God
will repent him of the euill pro-
nounced against them, with many
other of like sort, and oft more
specially of remoouing warres,
pestilence, &c.

Psal. 34. 7.

The summe of all which is,
that into whatsoeuer calamitie,
or distresse Gods children shall
fall, though the Lord doe leaue
them for a season, as though hee
did not regard it, yet hee will
bee with them by his Spirit to
helpe them that they shall not
utterly perish: yea rather that
they shall be able with patience
to hold out, till God send them
a happy end and issue out of all.
That this hath beene Gods dea-
ling with his beloued in all a-
ges, needs no prooffe, it is so ma-
nifest

Applicatiō.

nifest, *Iob, David and Paul* may bee sufficient to witnesse this, how wonderfully God was with them in all their tryals.

That God
will deliuer

Hardly be-
leeued espe-
cially in long
and strong
trials.

The other branch of this last ground of comfort is this; that the Lord will not onely assist his, vnder the burthen of their afflictions, with all needfull helpes, that they may bee able to beare them: but will in due season fully deliuer them out of them all, which being so hardly beleued, especially in great and sore afflictions, therefore the Lord hath very often renewed his promise of deliuering his out of all their troubles. All of which for the most part being the same, both in sense and words, a few may suffice for many. *David* had great prooffe herof, and therefore after a mightie deliuerance (and that by a hard shift full of infirmitie) he composed that excellent *Psalme 34.* where magnifying Gods

Gods mercy for so great deliuerance, he riseth higher to set out the like goodnesse of God to all the faithfull, saying verse 7. *The Angell of the Lord encampeth round about them that feare him, and deliuereth them, and vers. 17. speaking of the righteous hee saith, they cry, and the Lord heareth, and deliuereth them out of all their troubles, and ver. 19. Many are the afflictions of the righteous, but the Lord deliuereth him out of all. So Psalm. 37. 39. 40. But the salvation of the righteous is of the Lord, hee is their strength in the time of trouble. And the Lord shall helpe them, and deliuer them, hee shall deliuer them from the wicked and saue them because they trust in him.*

These shall suffice in so cleere appoint: for there are none that bee any whit exercised in the Scriptures, but may finde like testimonies and proofes of the truth, though not alwayes in the

the same words. It is full to the same purpose, that the Apostle 1 Cor. 10. 13. comforteth them with this amongst other Arguments, that God will *with the temptation make away to escape, that yee may be able to beare it; & that of Ieremy. 29. 11. For I know the thought that I thinke towards you, saith the Lord, thoughts of peace, to give you an expected end.* By these, and very many other the like, it is cleare, that this is Gods wonted favour towards his Children, that though for sundry, and those most iust causes, hee lead them into troubles, and oft leaues them a long time vnder them, yet he neuer finally forsakes them: *but when the time to haue mercy is come, then the Lord will surely succour all his, and deliuer them by one meane or other, such as shall make most for his glory, and the good of all his.*

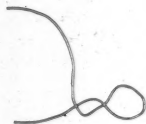
not
7101
Psal. 103.

not
7101
Applicatiō.

All of which being so certain

taine, that how many and great
focuer, and of long continuance
the afflictions of Gods Childre
shall be, yet the Lord will neuer
leauē nor forsake them, but will
bee a present helpe in time of
needē, ministring all needfull
comforts, both outward helpes
and inward graces to support
them, and in the end will one
way or other fully set them free,
and quite deliuer them out of
all their feares and troubles: wee
may see what small cause wee
haue to bee discouraged by our
afflictions, or to fret and repine
at them: yea, rather wee haue
moſt juſt cauſe to reioyce in
them, to bleſſe God for them,
& to labour both to beare them
and to profit by them, that God
may haue glory thereby, our
ſelues may reape the benefit by
them, and others may profit by
our example. And thus laying
all together which hath beene
ſaid of afflictions, we ſhall finde
that

that they be no lets but special
helpes, as to godlinesse in this
life, so to happinesse in the life
to come. Thus much for this
fourth point, how to liue by
Faith in all afflictions of what
sort soeuer.



THE



THE
F I F T H
GENERALL
HEAD OF LIVING
BY FAITH,

IS FOR

EARTHLY BLESSINGS.



¶ H v s haue we in
these foure points
handled how well
G o d hath provi-
ded for our spirituall life,
needefull blessings, that what-
soever our condition shall be,
yet wee may comfort our
selues

selues in God, who as hee hath promised, so will hee performe, that we shall not want any thing that is good: And whatsoever doth befall vs, (though neuer so hurtfull in it selfe) yet it shall turne to our good in the end.

Now we are come to the fifth generall head of this Treatise of liuing by faith, which concernes all *Earthly blessings*, how wee may be provided of all things needfull for this naturall life; which being so necessary (as we well know) that we cannot be without them, we be naturally so addicted to the, that nothing doth more take vp our mindes and hearts, then the care and labour for these, neither doth any thing more hinder our spirituall life.

Care for
earthly is a
hinderance
to spirituall.

All which the Lord our God well considering, hath heerein most bountiffully prouided for vs, and promised vnto vs all needfull blessings for this life,

in

in such sort, that were we wise to see and imbrace this bountie of the Lord, we should not onely bee freed from a World of cares and troubles, (wherewith most men bee vsually so incumbered, that they can find or spare no time nor trauel to seeke after the things which belong to a better life) but wee should be so furthered by our contentment in those outward and earthly blessings, that with more chearfulness we should run our race of Christianitie, and bee euery way more fit to all holy duties.

Let vs then heare and consider what the Lord saith vnto vs in this behalfe. And first to begin with those earthly blessings, which be generall, and containe all the particular blessings of this life. It may appeare, that this is Gods gracious intent to succour our weakenesse, who although wee enjoy many good blessings

Generall
promises for
earthly blessings.

11 blessings for this present life, as
12 health and wealth, foode & rai-
ment and the like many; yet if
wee wanted but one, it would
much molest vs, and take away
our comfort and cheerefulnesse
in his seruice: for this cause, the
Lord as a tender Father desiring
the welfare of his beloued child,
bids him bee a good and obedi-
ent Child, and so promiset him
hee shall not want any thing; so
I say the Lord our kind and ten-
der Father bids vs as good chil-
dren hearken to his voice, and
to bee ruled by him, and tels vs
we shall not want any thing that
is good, as is expressely said, *Psalm*
34. where *David* led by a late ex-
perience of Gods mightie deli-
uering him out of a great dan-
ger, composeth a *Psalm* of
thankesgiuing vnto God for the
same, wherein he pronoketh all
other the faithfull seruants of
God, as to praise God with him
so to consider this bounty of the
Lord

Lord, saying; *O taste and see that the Lord is good: Blessed is the man that trusteth in him.* And againe:

O feare the Lord yee his Saints, for there is no want to them that feare him. Yea more, speaking

(as I vnderstand him) of the mightie and cruell oppressours

of the world, who like deuouring beasts doe eat vp as sheepe

Gods poore people, sayth: *The Lyons do lacke and suffer hunger,*

but they that seeke the Lord shall not want any good thing: and to

like effect much more in that *Psalme*, as you may reade. So

Psal. 84. 11. The Lord God is a Sunne and shield, &c. and no good

thing will he with-hold from them that walke vprighty.

Againe, beholding how much it vexed Gods Children to see

the wicked prosper in this world, and the godly many

wayes distressed, he of purpose made the 37. *Psalme*, to hearten

the godly against this sore ten-
X tation

Psal. 34.

Verf. 3.

8

8

Verf. 10.

"

"

"

"

"

"

"

Iob 21.

Iere. 12.

Psal. 37.

tation, which hath in all ages much troubled Gods people, as may be seene by the complaints of *Iob* and *Ieremie*, and many other.

In this *Psalme* the Prophet doth plentifully handle this point, that the estate of the godly is farre better even in this life than the wicked (besides the infinite oddes in the life to come) for prooffe whereof as he in many words sets out the short and soone-fading prosperitie of the wicked, so doth he more largely lay downe the blessed condition of the godly in things belonging to this life. As vers. 3. *Trust in the Lord and doe good, so shalt thou dwell in the land, and verily thou shalt be fed.* Vers. 4. *Delight thy selfe in the Lord, and he will giue thee the desires of thine heart.* Vers. 5. *Commit thy way vnto the Lord, trust also in him, & he shall bring it to passe.* Vers. 11. *But the meeke shall inherite the earth, and shall*

shall delight themselves in the abundance of peace. Vers. 16. *A little that a righteous man hath, is better then the riches of many wicked.* With many other like in the same Psalme, as you may see.

To the same purpose was made the 73. Psalme, where he begins, *yet God is good to Israel, & to such as are of a cleane heart;* & doubtles many other Psalmes were made to comfort the faithfull in this life, that God would be their portion and reliefe in all their necessities, as *Psalm. 16. 5. 6. Psalm. 23.* is wholly to the same end, which he propounds, Vers. 1. *The Lord is my Shepherd, I shall not want;* and so proues it in the verses following. I might heape vp many other Scriptures to this end, for God hath not bene sparing in this kinde, as euery one who is exercised in the Scriptures can witnesse. *But seeke yee first the*

Deut. 5. 3.
& 33. 6, 3.
18.

Kingdome of God and his righteousness, and all these shall be added vnto you. This is that which is so oft repeated, That it may goe well with thee in the land which the Lord thy God giveth thee.

This also must needs be ment in those Scriptures which set out the goodnesse of the Lord, as *Psal. 31. 19. O how great is thy goodnesse which thou hast laid up for them that feare thee, which thou hast wrought for them that trust in thee before the sons of men!* And *Psalm 145. 9. The Lord is good, and his tender mercies are over all his workes.* It is needlesse to cite more of these, which be so common, wherein *G O D S* goodnesse, louing kindnesse and mercy, & that specially in things belonging to this naturall life, are commended vnto vs; For seeing godlinesse hath the promises of this life as well as of the life to come: it cannot be doubted, but in

1 Tim. 4. 8.

in all those generall promises
 wherein God saith, *He will dwell
 with his and not forsake them:*
*That God will love and blesse his
 people: That he will be their God:*
*Will rejoyce over them to do them
 good: Will compasse them with fa-
 vour as with a shield: Will keepe
 his covenant with them: That he
 will set peace in their borders and
 prosper them in all they goe about.*
 In these, I say, and the like ma-
 ny, it cannot be doubted, but
 all needfull blessings of this life
 be contained.

And therefore this should be
 the use we shou'd make of them
 all, that whēsoever we feele our
 selues pinched with any earthly
 necessity, then to run to any one
 of these gracious promises, that
 so, well considering what abun-
 dant reliefe is contained in them
 we may quiet and content our
 mindes therewith, assuring our
 selues, that seeing he is faithfull
 who hath promised, wee shall

Use of all
 these gene-
 rall promi-
 ses.

Moe generall promises than particular.

not want any earthly blessing, at what time, and in what measure it shall be good for vs. These generall promises of all good things for this life, are the more to be observed in reading the Scriptures, and (at least some of the most principall in our conceit) to be kept in memory, that they may be readie for our vse in time of need, both for that these be many moe, and more oft repeated in Scripture, then particular; and also that we cannot alwayes haue readie the particular promises for our speciall necessities, when we haue most neede of them.

And this might be sufficient to haue spoken of this point for the strengthening of our faith, in the assurance that we shal not want any earthly blessing which shall be needfull for vs.

Speciall promises.

But seeing the Lord hath so farre yeelded to our infirmitie, as to apply his promises to our speciall

special necessities, it shall be available for our comfort to take knowledge of them, that so we may make our vse of them as need shall require.

Among all earthly blessings, life it selfe is the chiefe; for vpo it all other depend. And the Devill himselfe who is so well acquainted with our disposition, could say, *All that a man hath will be gaue for his life*: for this cause the Lord the more to hearten vs to all obedience, doth make so many promises of long life and many dayes; as in the first Commandement, which the Apostle saith, is the first Commandement with promise. Eue-ry child is there commanded to honour his father and mother, vpo this promise, *That his dayes may be long in the land*. So Deut. 5. 3. *You shall walk in all the wayes which the Lord your God hath commanded you, that yee may lue, and that it may be well with you,*

Long life.

Exod. 20.

12.

X. 4.

and

and that ye may prolong your daies
 in the land which yee shall possesse.
 The like, *Dent.* 25. 15. & 30. 20.
 In the booke of the *Proverbs*,
 this is very oft repeated, chap. 3.
 1. 2. *Salomon* in the name of God
 as a father exhorting his sonne,
 saith, *My sonne forget not my*
Law, but let thy heart keepe my
commandemēts, addeth this pro-
 mise, verse 2. *For length of dayes,*
and long life, and peace shall they
add to thee. More to like effect
 in the same Chapter, where set-
 ting out exceedingly the great
 gaine of wisdome (that is ; of
 saving knowledge) among the
 rest, he addes this ver. 16. *Length*
of dayes in her right hand, and in
her left hand riches and honour.
 And vers. 18. *Shēe is a tree of life*
to them that lay hold upon her, and
happie is every one that retaineth
her. Chapter 4. from verse 5. to
 verse 14. you shall reade both
 this promise of life, and many
 other blessings belonging to
 this,

Reade
 Chap. 9. 11.

this life repeated, which I will spare to set downe (finding writing to me now more tedious then formerly) reade the place with these following, 8. 35. 9. 11. 10. 25. 27. 11. 19. 30. 11. 14. 30. 21. 21. 22. 24. This God promised to *Salomon*, 1 *King*. 3. 14. and the lik is spoken more generally, that *the Prince that hateth covetousnesse shall prolong his dayes.*

Pro. 28. 1.

Thus we see how plentifully the Lord hath promised long life to those that will be ruled by him: whereas on the other side, *the wicked shall not line out halfe their dayes, but shall soone and suddenly be cut off.* Which as it was intended by God to be a strong reason to perswade vs to obedience; so we are to be moved by all these promises, to beleeue them, & thereby to be stirred to a more carefull walking before God.

Vse of long life.

Psal. 55. 23.
73. 19.

But seeing that which I chief-

Vse.

ly intend, is to strengthen our faith, that we shall not want any of these earthly blessings: This must be the vse we are to make of all these promises concerning long life, that in all the perils of this life, by sicknesse, warre, famine, theeves, witches, or any wicked enemy whatsoever, we might cal to mind some of these promises, and so rest our selues quietly thereupon, that none of these, nor any thing else should shorten the dayes of our life, more then should turne to our greater good. Yea further, seeing the Lord hath made it so great an encouragement to feare and serue him, as if he had not a greater reward in matters of this life, to bestow vpon his faithfull servants (and so the faithfull haue in all ages esteemed it, and desired it, as *Hezekiah* and *David* oftentimes: yea, and many of them did enjoy it, as the holy story records for a blessing.

Esa. 39. 19.
Psal. 6. 4.

bleſſing of God vpon them.)

The conſideration of theſe ſhould moue vs ſo to priſe this bleſſing, & deſire it aſthey did, (which I the rather mention, for that I haue heard preached, and read in the writings of ſome both godly & learned Divines ; many perſwaſions to be weary of life, and to bee deſirous of death : which (to ſay no more) quite croſſeth this wiſedome & goodneſſe of God, in promiſing life to his beſt ſervants, as a chiefe reward of their good ſervice) let vs then ſo account of long life as a rich bleſſing, which makes all other bleſſings of this life the more excellent, and uſeful, both to God and man, to our ſelues, and others : and the want hereof the quite contrary, as may be eaſily ſhewed in all particulars : how doth it abate the uſe and comfort of health, wealth, ſtrength, and valour, of learning, and generally of

Long life offered.

Not to deſire death.

Long life a rich bleſſing to the godly.

Want of life.

of all excellent gifts of the mind or body : if these be nipt off in the bud, & not suffered to come to full ripenesse, and so to continue to their full terme and end. Let vs then (I say) so accept these promises, that in all time of need we may stay our selues vpon them, and that wee may finde comfort in all tentations to the contrary.

This being the first and chiefe blessing of this life, *Long life*, I meane, if this should not be accompanied with health, wealth peace, and other like blessings : it would make long life more wearisome than welcome vnto our fraile nature.

God is not sparing in his promises.

Health.

For this cause God is not sparing in making promises of these and all other comforts for this naturall life : As namely, of bodily health, and strength ; whereby wee may better enjoy and make vse of these earthly comforts.

This

This is that which the Lord promised to his people of *Israel* immediatly after they came out of the red Sea, where it is said; the Lord proved them, and said, *If thou wilt diligently hearken to the voyce of the Lord thy God, and wilt doe that which is right in his sight, & wilt give eare to his commandements, and keepe all his statutes, I will put none of these diseases upon thee, which I put upon the Egyptians, for I am the Lord that healeth thee.* And *Exod 23. 25. I will take sicknesse from the midst of thee.* So *Iob. 5. 18.* it is said of God, *For he maketh sore and bindeth up, he woundeth and his hands make whole.* And so goes forward to the end of that Chapter in setting forth Gods goodnes in preserving his in all estates from all manner of troubles, and supplying them with all needful blessings for this life, as there may further be seene. *Pf. 41. 1. &c. David setting out Gods*

Exod. 15. 26.

Deut. 7. 15.

Esa. 33. 15.
&c.

Gods goodnesse to those that shew mercy to the poor in their distresse ; among many other blessings addes this, vers. 3. *The Lord will strengthen him upon the bed of languishing, thou wilt make all his bed in his sicknesse.* Salomon Prov. 3. 7. exhorting vs to feare the Lord and to depart from evil, addes this as a promise, ver. 8. *It shall be health to thy navel and marrow to thy bones ;* meaning thereby, soundnesse of health to the whole body. And to like effect, cap. 4. 22. he saith, that the true receiving of instruction is life to those that find them, and health to all their flesh. So the Prophet Esa. in many words setting forth the manifold blessings of this life, which God promisseth to those that walke uprightly, &c. saith, vers. 24. *And the inhabitant thereof shall not say, I am sicke; the people that dwell therein shall be forgiven their iniquitie.* The place is worth the reading.

To

To the same intent is bodily strength so oft promised, as *Iob* 17.9. *The righteous also shall hold on his way, & he that hath cleane hands, shall be stronger and stronger.* So *Pf.* 29.11. *The Lord will give strength unto his people; the Lord will blesse his people with peace,* *Pfal.* 103. This is numbered among Gods mercies, for w^{ch} the Prophet prayseth God, *who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagle.* And *Elisha* *Iob.* 33. shewing Gods mercy to a sinner truly converted, addes this; ver. 25. *His flesh shall be fresher then a Childes, he shall returne to the dayes of his youth.* *Pf.* 84. 7. *They goe from strength to strength, every one of them appeares before God in Sion.*

Bodily strength.

Verf. 5.

These and many moe be the promises which God hath made vs concerning bodily health, and strength, whereby we may be able to perfo:me the duties

Applicati-
on.

of

Bodily
health and
strength
much esteem-
ed, and by
great cost
sought to
be maintai-
ned.

of our places, and callings, and more comfortably enjoy all other the good blessings of this life : which doth sufficiently commend the great and most needfull vse we haue of these, as our daily experience sheweth. And therefore these are so much esteemed, and by great cost sought for, even by meere naturall men (though oft in vaine) all which not onely commends Gods fatherly affection to his Children, in providing and promising these vnto them : but ought in speciall manner to comfort vs in all our bodily infirmities, and sore diseases : that how, or whensoever the Lord shall visit vs with sicknesse and weaknesse, whereby we be hindered from many duties, both toward God and man (which he neuer doth but when neede requires, and then also for our greater good) then we may remember some of these promises

and

and so lay hold vpon them by faith, that we faint not, nor murmur (as men without hope) but comfortably quiet our selues, that the Lord will in due season raise vs vp to our former health and strengthen vs that we may with more watchfulnesse and cheerefulnesse serue him.

Such as never or seldome haue felt the want of this blessing of health, cannot so prize it, or be thankfull for it as they ought, but they whom God hath much exercised with long and tedious paines, and bodily infirmities, will make no common reckoning of health. but prefer it before wealth and honour (which be so much set by) and they bee they who will prize these promises, and who believing them, shall patiently waite for the accomplishment of them. They shall reape the fruit of them, both more comfort and conscience to hold out their

Murmure not, nor faint vnder Crosses, as men without hope.

Such as are seldom sick, prize not this blessing.

Sickly regard this,

Health to be preferred before wealth and honour.

The Authors experience in this behalfe was to many as a schoole of patience.

Wealth.

their holy profession vnto the end.

Among whom seeing it is well knowne to all that haue lived with me for these last ten yeares (at least) that I haue had my part in much bodily infirmitie, so much as my experience may be vsfull to others in like case; I do acknowledge to Gods praise that I haue had good prooffe of the truth of this which I haue written, and doe daily expect more, both for my comfort, and strengthening to hold out to the end. And so much for this blessing of health, which God hath promised to his obedient Children.

The next is wealth, that is, abundance of earthly goods, such as bee needfull for our more comfortable liuing in this Worl'd, which seeing they bee many whereof we stand in need and which our nature doth exceedingly desire, therefore the
Lord

Lord is most plentiful in promising these; that hereby hee might winne our hearts to more cheerefull obedience; for this purpose that might suffice which is written *Levit. 26.* from verse 3 to 14. and *Deu. 28.* from vers. 2. to 15. & 7. 12. to 17. I leaue such as desire to see these, to reade the places, so likewise the 128. & 23. *Psalmes*, in which is as much said as may be desired, and more then is well beleaved.

More said
then well
beleaved.

For did we beleene that in hearkening to the voice of the Lord, to obserue and doe all his commandements, we should be every way so abundantly blessed, it could not but make vs much more afraid to offend so bountifull a Father, and as carefull to please him in all things.

Gods promises effectually beleaved, would draw vs to obedience.

But to cite some of many, *Prov. 3. 9. Honour the Lord with thy substance, and with the first fruits of all thine increase. ver. 10.*
so

so shall thy barnes be filled with
plentie, and thy presses burst with
new Wine. Ver. 16. setting out
the incomparable commodities
of wisdom, headsthis, Length
of dayes is in her right hand, and
in her left hand riches and honour.
Vers. 17. Her wayes are wayes of
pleasantnesse, and all her pathes
are peace. Vers. 18. Shee is a tree
of life to them that lay hold upon
her, and happie is every one that
retaineth her. Againe, Chap. 8.
18. 19. Riches & honour are with
me, yea, durable riches and righte-
ousnesse. My fruit is better then
gold, yea then find gold, and my re-
venue then choyce silver. Pro. 10.
22. The blessing of the Lord ma-
keth rich, and he addeth no sorrow
with it. Chap. 15 6. In the house
of the righteous is much treasure,
&c. Iob 22. 23. If thou returne to
the Almighty, &c. Ver. 24. Then
shalt thou lay up gold as dust, and
the gold of Ophir as the stones of
the brooke.

Notable

Notable is that promise concerning these earthly blessings made to the people of *Israel* at their returne, *Iere. 31. 12.* Therefore they shall come and sing in the height of *Sion*, and shall flow together to the goodnesse of the Lord, for wheat, and for wine, and oyle, and for the young of the flocke, and of the beard, and their soule shall be as a watered garden, and they shall not sorrow any more at all, &c. So *Malac. 3. 10.* Bring yee all the tithes into the store-house, & proue if I will not open unto you the windowes of Heaven, & poure you out a blessing, that there shall not be room enough to receiue. So the Apostle exhorting to liberalitie, to the poore Saints, saith, *2 Cor. 9. ver. 6.* He that soweth bountifully shall reape bountifully. Ver. 8. And God is able to make all grace abound towards you, that yee alwayes having all sufficiency in all things may abound to every good worke, &c.

Many weary in reading over these precious promises.

Ezek. 36.

30.

Lev. 26. 50.

Applicatiō.

I finde my selfe wearie in writing out these promises, and I feare many will be more wearie in reading them over, then any of vs would be wearie of receiving and enjoying these things so promised; And yet I may boldly affirme, I have not set downe one quarter of those which I haue gathered out of the Scriptures, for how often doth the Lord promise plentie? *That the land shal yeeld her fruit, that he will giue them raine in due season, that there should be none barren, but he would increase them in all their substance, both ground and cattell, that they should eat old store, that threshing should reach vnto vintage,* and the like many, as they who be exercised in the Scriptures can tell.

What should the Lord meane in multiplying these promises so oft, but in mercy to meet with our weakenes, who are so impatient of the want of these, and there-

thereby so discouraged and hindered in all our duties, we are therefore as with all thankfulness to acknowledge this bountie of the Lord: so by true Faith to make these promises our owne, that in all time of scarcitie of any of these (which oft sore pincheth) we may run to some of these promises, & so rest our selues quietly and comfortably, that we shall surely finde reliefe in such time & measure as God shall see fit, and shall be most for our good.

I haue hitherto said nothing of that *love and favour with God, & men, peace, rejoycing, good successe, and prosperitie, safetie, freedome from all evils by adversaries, or other judgements:* which light vpon the wicked. All which with other the like be contained vnder this of our welfare, and be no lesse promised then the former, take but one or two places in each for a patterne.

For

Favour.

For the first of Loue and Favour. *Pro. 3. 4.* So shalt thou finde favour and good understanding in the sight of God and man.

Peace.

For Peace, *Levit. 26. 6.* And I will give peace in the land, and yee shall lye downe, & none shall make you afraid, &c.

Rejoycing.

For Ioy and rejoycing, *Esa. 65. 13. 14.* Behold my servants shall rejoyce, but yee shall be ashamed. Behold my servants shall sing for joy of heart, but yee shall cry for sorrow of heart.

Good successe.

For good successe and prosperitie, *Psal. 122. 6. 7.* Pray for the peace of Ierusalem, they shall prosper that loue thee. Peace be within thy walls, and prosperitie within thy palaces.

Safetie.

For safetie, *Prov. 3. 23.* Then shalt thou walke in thy way safely, and thy foot shall not stumble. *Pro. 18. 10.* The name of the Lord is a strong tower, the righteous runneth unto it and is safe.

For

For preservation from evill,
*Pro. 1. 33. But who so hearkneth
unto me, shall dwell safely, and be
quiet from the feare of evill. Iob 5.
19. He shall deliver thee in fixe
troubles, yea in seven there shall no
evill touch thee. ver. 20. In famine
he shall redeeme thee from death,
and in warre from the power of the
sword. Vers. 21. Thou shalt be
hidde from the scourge of the
tongue, neither shalt thou be afraid
of destruction when it commeth,
&c.*

Free from
evill.

How welcomethese, or any
of them would be vnto vs whe
we feele the want of them can-
not be doubted: but pittie it is,
that so few reape the fruit of
these promises, to vphold them
in their greatest neede, which
comes especially through want
of faith; for all desire these, and
many know that such things
are promised in the Scripture;
but either they doubt they doe
not belong vnto them, as being

Applicatiō.

Few reape
the fruit of
these.

Y

none

71 none of Gods children (who be
 71 the onely heires of all the pro-
 71 mises) or if they be of this num-
 71 ber, yet either forget the conso-
 71 lation offered, or through mis-
 71 trust do not apply them to their
 71 present necessities, and so lan-
 guish in their extremities with-
 out comfort.

Need of li-
ving by
Faith.

What fruit
might be
reaped by it.

Labour
therefore
for faith.

By this may well appeare,
 what neede is there to liue by
 faith for these earthly blessings,
 which if we did, we should not
 onely be free from many sore
 vexations, which torment many
 vngodly in their distresses : but
 haue quiet mindes in greatest
 stormes, and in due season finde
 such reliefe, as shall be most ex-
 pedient. This if it were consi-
 dered, would mooue many to
 labour more for this precious
 gift of Faith, which will so a-
 bundantly supply all our earth-
 ly wants, whereof we be so
 sensible, and thereby so distra-
 cted.

There

There remaine sundry other earthly blessings, which as they be much desired, so are they abundantly provided, promised, and bestowed as need requires vpon the faithfull.

I will mention but two moe, viz a good name, and posterity; For the former; whereas a good name is better then a precious oymment, and rather to be chosen then great riches, God hath made many promises concerning this, that he will honour those that honour him, and bring forth their righteousness as the light, & their judgement as the noone day, that though they be falsely accused by the vngodly, yet God will cleare their innocency, and free them from the reproach of such as defame them. To like effect is that Pro. 4. 18. But the path of the just is as the shining light, that shineth more and more unto the perfect day. This is that which Salomon so oft repeateth: That

Good name.

Eccle. 7. 1.
Pro. 22. 1.

1 Sam. 2. 30.
Psal. 37. 6.

wisedome will honour those
that honour her, as *Prov. 4. 8.*
Exalt her and shee shall promote
thee. shee shall bring thee to honour
when thou doest embrace her : So
it is oft said, Riches & honour are
with her. Pro. 3. 16. and vers. 35.
The wise shall inherit glory. So
chap. 13. 18. He that regardeth
reprooffe shall be honoured. Reade
Dent. 28. 1. Esa. 58. 14. Psal. 132.
18. the like.

This also is meant by all those
speeches where it is said, that
hearkening to instruction, will
adorn and bring into estimati-
on, as costly ornaments of brace-
lets, jewels, and the like will do
so it is *Pro. 1. 19. They shall be an*
ornament of grace vnto thy head,
& chaines about thy necke. Chap-
ter 3. 22. So shall they be life to
thy soule, and grace to thy necke.
Chap. 4. 9. Shee shall giue to thy
head an ornament of grace, a
crowne of glory shall shee deliuer
to thee.

In all which we see that how-
soever the godly be hated, and
basely esteemed of the wicked,
yet the Lord doth not onely
highly esteem of them himselfe,
but will make them honoured
in the world, even of them who
haue no saving grace theselues,
as it is said, *Act. 5. 13.* And of the
rest durst no man joyne himselfe to
them: but the people magnified
them. *Re. 3. 9.* Behold I will make
them to come and worship before
thy feete, &c.

Seeing then, that to be well
esteemed, specially of the better
sort, is so sweet & comfortable
a blessing, and the contrary of
ill fame is so bitter, as scarce any
thing makes many a one more
weary of their liues, we are to
behold Gods tender care over
his Children in preserving their
good name, yea in making them
honourable, that is, of good e-
steeme, not onely among the
Saints, but among meere natu-

Where God
bestowes
grace, he
will confer
honour.

Applicatiō.

Behold Gods
tender care
over his
Children.
Reade *Isa.*
58. 14.

1 Pet. 2. 12. *all men, who beholding their good workes may glorifie God in the day of visitation, As the Apostle Peter speaketh : And not onely be carefull our selues, by well-doing to put to silence the ignorance of the foolish : but when we shalbe wrongfully defamed, and that many times by our brethren, then let vs comfort our selues with these promises, which will vphold vs from sinking in the greatest stormes that may this way befall vs.*

Examples.

David much exercised with the scourge of the tongue.

A worthy patterne herein to follow, wee haue the Prophet *David*, who being much exercised with this scourge of the tongue, as in many of his Psalmes he complaines, yet he by this shield of Faith, defended himselfe, and by the anchor of Hope stayed himselfe, that hee sunke not, as *Psalm. 31.* from v. 11 to the end; and *Psalm. 69.* seemes specially to be made to this end, yea, almost in every part of *Psalm.*

119. as he complaineth hereof, so he comforts himselfe in his God.

Iob also being exceedingly wronged this way, even by his friends, doth worthily vphold himselfe, saying in one place; *If my adversary had written a booke surely, (saith he) I would take it upon my shoulder, and binde it as a crowne unto me; I might alledge many more examples herein, but this shall suffice for this point.*

Thus haue we seene what excellent blessings, pertaining to this bodily life, God hath provided for his children, all which due belong to themselves.

Now in the last place, that nothing may be wanting, God hath made promises to them concerning their posteritie.

1 *That he will abundantly increase them.*

2 *That he will every way blesse them.*

Yet findes comfort in his God.

Iob much wronged this way by his friends.

Posteritie.

Both which be so desired, that many haue little comfort in their liues through want of these. Let vs therefore take knowledge of these for our comfort.

Barrennesse
a reproach.

First, whereas barrennes was esteemed a heauie punishment, and full of reproach, as many Scripture testifie. *Gen. 30. 23. Rachel* said, when she conceived and bare a sonne; *God hath taken away my reproach* *Luk. 1. 25.* the like is said of *Elizabeth*; so of *Hannah*. *1 Sam. 1. 10.* it is said,
 " *And she was in bitternesse of soule,*
 " *and prayed vnto the Lord, & wept*
 " *fore.* This being so, the contrarie to be fruitfull in bearing of many children was accounted a great blessing, therefore the Lord in all ages promised this to his people, as a token of his great fauour.

Fruitfulness,
in Children
accounted a
blessing.

I will rehearse but a few for many, whereof the Bookes of *Moses* and the Prophets are full,
 Lev.

Lev. 26 9. For I will haue respect
vnto you, and make you fruitfull;
and multiply you, and establishe my
covenant with you. Deut. 7. 13.

And he will loue thee, and blesse
thee, and multiply thee; he will al-
so blesse the fruit of thy wombe, and
the fruit of thy land, thy corne and
thy wine, & thine oyle, the increase
of thy kine, and the flockes of thy
sheepe, &c. The like, Deut. 6. 3.

8. 1. Iob 5. 25. this is reckoned
among many other blessings;
Thou shalt know that thy seed shall
be great, and thy off-spring as the
grasse of the earth. Esa. 48. 19. ve-
ry like to this. Iob 8. 7. Psal. 115.

14. The Lord shall increase you
more and more, you and your chil-
dren. Psal. 127. 3. Lo, children are
an heritage of the Lord, and the
fruit of the wombe is his reward.

Psal. 128. 3. Thy wife shall be as
a fruitfull Vine by the sides of thy
house, thy children like Olive plants
round about thy Table. Ver. 6. Yea
thou shalt see thy childrens childrē,

and peace upon Israel. Notable is that *Hos.* 14. 5, 6, 7. which serves to all purposes in this point intended, Read the place.

Applicati-
on.

If this con-
tent not,
goe further
and fare
worse.
Blessings
vpon poste-
rie.

These may abundantly suffice to settle the mindes and hearts of any true beleever, vnder this tentation of griefe for want of children, that as surely God will fulfill their desire, if it be good for them, If this will not content any man, let him goe further and fare worser.

The other promises concerning posterity, are that God will blesse them, vnder which all good things belonging to them are contained. This is to bee found in sundry of the former Scriptures alledged, but to adde a few more, *Gen.* 17. 7. this is intended, as in all those places where it is said; *I will be the God of thy seed*, *Psal.* 112. is notably set out the happie condition of every one that truly feareth God; among all, this is not the least

least; His seed shall be mightie on earth, the generation of the upright shall be blessed. Psal. 37. 25. David tels vs what his experience was, saying; I haue beene young, and now am old, yet haue I not seene the righteous forsaken, nor his seed begging bread. Vers. 26. He is ever mercifull and lendeth, and his seed is blessed. Pro. 20. 7. The just man walketh in his integritie, his children are blessed after him. Esay 44. 3. I will powre my spirit upon thy seed, and my blessing upon thy off-spring. Ver. 4. And they shall spring up among the grasse as Willows by the water courses. Esa. 61. 6. And their seed shall be knowne among the Gentiles, and their off spring among the people: All that see them shall acknowledg them, that they are the seed which the Lord hath blessed Esa 65. 23. the like Iere. 32. 39. is the same in effect; I will giue them one heart, and one way; that they may feare mee for ever for the good of them.

them & of their children. Besides these generall promises of blessing the posteritie of the faithfull, there be some more specially, as Psal. 102. 28. The children of thy servants shall continue, and their seed shall be established before thee. Pro. 11. 21. Though hand joyne in hand, the wicked shall not be unpunished, but the seed of the righteous shall be delivered: So Chapt. 14. 26. In the feare of the Lord is strong confidence, and his childrē shall haue a place of refuge. Esa. 54. 13. All thy children shall be taught of the Lord, and great shall be the peace of thy children. Prov. 13. 22. A good man leaveth an inheritance to his childrens children, and the wealth of the sinner is laid up for the iust. And many the like.

Applicatiō.
Let Parents
looke into
this mirrour
of Gods
mercy.

Behold, ye parents, what good things God hath laid vp in store for your Children after you, that as all they who feare the Lord, shall be blessed in themselves with

with all needfull blessings, so they shall see all Gods blessings vpon their children after them, yea, vpon their childrens children to many generations; which is plainly promised in the second Commandement, that *God will shew mercie to thousands of them that loue him and keepe his Commandements*; vnder which be all needfull blessings contained.

The vse then to be made of all these blessings promised to the posterity of the faithfull, is this; That whereas godly parents having comfort in themselves, and full of feares for their posterity, what shall become of them, especially in perillous times, this may & must quiet their minds, that God will be the God of their seed after them, and therefore they shall not want any thing that is good.

If any want this comfort, the fault is in themselves, that either they

Vse.

Comfort for parents in respect of leaving posteritie behinde them.

Many want this comfort.

they know not, or at leſt beleue not the ſweet promiſes made to the poſteritie of the faithfull.

Remedie.

The onely remedy then of this feare is, to acquaint our ſelues with theſe promiſes, that in all temptations of this kinde, we may ſet them before vs, and ſo by prayer and meditation vpon Gods mercie in making theſe promiſes, and truth in performing what he promiſeth, wee may come to beleue them, and ſo reſt vpon Gods mercy for his bleſſing on our Children, as well as vpon our ſelues: which if we doe I cannot well ſee, what ſhall be wanting to the full contentment of all Gods Children, even in earthly bleſſings, which are ſo much deſired, and the want whereof is ſo diſtaſtfull, and vnwelcome to our nature.

And thus to conclude this fiſt point, I haue ſhewed how wee may liue by Faith, that we ſhall not want any earthly bleſſings, neither

neither for our selues, nor for
our posteritie, which being ad-
ded to all the former, will proue
there is no life comparable to
the life by Faith, and therefore
this aboue all is to be laboured
for, by all that desire true com-
fort in this life, & thereby hope
for a farre better to come.

THE



fu
ve
in



THE
SIXTH
AND LAST
GENERALL
HEAD OF LIVING
BY FAITH,

IS FOR

PERSEVERANCE.



Here is now but
one thing wan-
ting (as farre as I
can see) to the
making vp of the
full comfort of the true belee-
ver, so much as may be attained
in this life, namely, how he be-
ing

Perseverance
is denied by
some.

ing so frayle every way, his enemies so many and strong, should be sure that he shall hold out to the end, and so over-comming *receiue the end of his faith, the salvation of his soule*: which being a matter of so great difficulty, and so rarely attained, they be not a few who flatly deny this certaintie of perseverance; and many moe doe mistrust themselves herein, and thereby much weaken all the comfort of their life.

It shall be therefore highly needfull, to adde this to the former, how a true beleever may attaine to this certainty by faith, that notwithstanding all his owne weakenesse, and strength and malice of his spirituall enemies, yet he shall persevere to the end.

Sundry haue
written
hereof.

I intend not to make a treatise of this point of the perseverance of the Saints, either to proue the truth of the doctrine, or to con-
fute

fute the contrary error, which is done alreadie and that soundly, as by argument, so by example, both by auncient and latter Divines.

But as in the former points, I haue chiefly laboured to strengthen the faith of Gods children, to depend vpon God, with hope and patience for succour in all their necessities; spirituall and earthly: so in this, my onely labour shall be, to establish our hearts in this confidence, that *he who hath begun a good work in vs,* will performe it untill the day of *Iesus Christ*. Which as it was the confidence of the Apostle, for the beleeuers in his time, so ought it to be ours, in all succeeding ages to the worlds end, seeing we haue the same promises whereon to build our Faith, which they had, and which the Lord made to his people of old.

Let vs now then consider of these promises, and so make our vse

How to be sure of persevering.

Phil. 1, 6.

Pauls confidence in this point ought to be ours.

Gen. 3. 15.

Gen. 17. 7.

2 Sam. 7. 14
15.

Booke of
Psalmes full
of these
promises.

vse of them. It is not to be doubted, but this was intended in the first promise which God made, that *the seed of the woman should bruse the head of the Serpent*; and in that made to *Abraham*, that *he would establishe his covenant with him, for an everlasting covenant*. Which is oft repeated, but seeing we haue very many more cleare promises hereof, we will passe by these.

This was plainly promised by God to *David* concerning *Salomon*, and afterwards as truly performed, *I will be his Father, and he shall be my sonne: if he commit iniquity, I will chasten him with the rods of men, and with the stripes of the children of men. But my mercy shall not depart from him*, Psal. 89. ver. 28. the like is recorded.

This is more generally spoken of the blessed man; *Psal. 1. 3. His leaf shall not wither*. The booke of the Psalmes is full of these

com

comfortable promises, Psalm. 9.
 10. They that know thy name will
 trust in thee, for thou Lord hast not
 forsaken them that seeke thee. And
 ver. 18. For the needy shall not al-
 way be forgotten: the expectation
 of the poore shall not perish for ever.
 Psal. 15. 5. He that doth these
 things shall never be mooved; the
 like Psal. 112. 6. 125. 1. Pro. 10.
 30. and 12. 3. Psalme 23. 6.
 Surely goodnesse and mercy shall
 follow me all the dayes of my life.
 Psal. 48. 14. For this God is our
 God for ever and ever, he will be
 our guide even unto death. Psal.
 73. 24. Thou shalt guide me with
 thy counsell, and shalt receiue me
 unto glory. Ver. 26. My flesh and
 my heart fayleth, but God is the
 strength of my heart, and my porti-
 on for ever. Psal. 103. 17. But the
 mercy of the Lord is from everla-
 sting to everlasting upon them that
 feare him.

In the writings of the Pro-
 phets we may reade many such
 promises

So, in the
 Writings
 of the Pro-
 phets.

*Ierc. 32. 39.
40.*

Esa. 59. 21.

All promi-
ses too little
in time of
need.

Comforts
touching
perseverance
in the New
Testament.

promises for perseverance, *Esay 54. 8. But with everlasting kindnesse will I haue mercy on thee, saith the Lord thy Redeemer. Chap. 55. 3. Heare and your soule shall live. And I will make an everlasting covenant with you even the sure mercies of David: the like Ezek 16 60. and 37. 26. is a speciall promise to this purpose, I will put my feare into their hearts, that they shall not depart from me. Many more might be gathered out of the old Testament, but I feare some will thinke them too many; who if they shall well weigh, either the excellencie of these promises, or their owne backwardnesse to beleue them, when they most stand in neede of them: then will they finde all too little to vphold them against their feares of falling away.*

Wee will therefore proceede to see what comforts for our perseverance are delivered in the

the new Testament, which we shall find to be more cleare then the former, for that (as I thinke) we be in more danger in this last age of the world, seeing the *Devill knowing his time is but short, is more full of wrath against Gods people, to seeke their overthrow.*

Rev. 12. 12.

This mooved our Saviour Christ himselfe so much to comfort his Disciples, and so all the faithfull, *That he would be with them unto the end of the World, and bids them feare not little flocke, for it is your Fathers good pleasure to giue you the Kingdome. Be of good comfort, I haue overcome the World; which we see is of great force to perswade them, they shuid never be overcome, but should hold out till they were received to glory: for further assurance whereof, he confidently affirmeth, saying, Verily, verily, He that beleeueth on me, hath everlasting life, and there-*

Mat. 28. 20.

Luk. 12. 32.

Ioh. 16. 33.

Ioh. 6. 47.

therefore can never perish, or fall away: for further assurance it is said, *Ioh. 13. 1. That whom Christ loved, he loved unto the end.*

1 Thes. 5.
24.

And what greater assurance can we desire and looke for then this, that *God is faithful who hath called us, who also will doe it, that is, (as goeth before immediatly) Preserve our whote spirit soule and body blameles unto the comming of our Lord Iesus Christ,* which is oft repeated *1 Cor. 1. 9. and 10. 13. 2 Thes. 3. 3.* that wee might haue it in better remembrance and vse. And for confirmation hercof, it's said the *foundation of God remaineth sure*, grounded vpon this, *the Lord knoweth who are his*, meaning that they whom God before the foundation of the World did choose, and ordaine to be saved, cannot possibly perish; as it is said *Mat. 24. 24. If it were possible intending, that it is not possible*

2 Tim. 1.
19.

for then should God bee, either mutable to change his decree, or not Almighty, as not able to performe that which hee did purpose; both which bee most blasphemous to thinke of God: for this cause Christ did bid his *Disciples reioyce that their names were written in heauen*, Luke. 10. 20. yea more in the former place 3 Tim. 2. 19. it is said that this foundation of the certaintie of salvation to all the Elect, hath a seale, which is after expressed in these words *Let euery one that nameth the name of Christ depart from iniquitie*, which I conceiue the same, which is said, Ephel. 1. 13. *That they after they beleued were sealed with the holy spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession vnto the prayse of his glory.*

In both, this is ment, that the worke of true sanctification, which the holy Ghost workes

Z

in

Why impossible that the Elect should perish.

How we bee sealed.

Don't think
of the
blessed
state

The text
explained.

in euery true beleeuers, is an vnfallible marke that wee are true beleeuers, effectually called and elected to salvation by Christ, and therefore are sure wee cannot perish but shall perseuere and be saued. This is notably set downe, 2 Cor. 1. 21. 22. Now hee which establissheth vs with you in Christ, and hath annointed vs is God, who hath also sealed vs & giuen the earnest of his spirit in our hearts; so that as true dealing men, doe make sure their grants and couenants by seales and giuing of some earnest, which being a part of the prise couenanted, doth assure the whole payment: so doth the most faithfull God, by these first fruits of the spirit of sanctification, assure vnto vs, that wee shall neuer quite fall away from grace, but shall be fully sanctified by his holy Spirit at the time appointed. The Apostle 2 Peter. 1. 10. by this moueth the faithfull

To

To make their calling and election sure.

And yet more, if this be not enough to assure vs, that we shall neuer fall away, but continue to the end and be saued, how often doth the Lord passe his word vnto vs, that his Spirit shall abide in vs for euer? Notable is that place of the Prophet Esa. 59. 21. *As for me this is my covenant with them saith the Lord: my Spirit that is upon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for euer,*

By this did our Saviour Christ much labour to comfort his Disciples, who were full of sorrow to heare of his leauing the; And I will pray the Father and he shall giue you another Comforter, that he may abide with you for euer. Euen the Spirit of Truth,

*Christ comforts his
concerning
this.*

Ioh. 14. 16.

17

whom the World cannot receiue be
 cause it seeth him not: neither know
 eth him, but ye know him, for hee
 dwelleth in you and shall be in you.
 So againe, Ioh. 15. 16. Yee haue
 not chosen mee, but I haue chosen
 you, and ordained you, that you goe
 and bring forth fruit, & that your
 fruit should remaine. Ioh. 16. 22.
 Your ioy shall no man take away:
 and more to like effect, as Iohn
 10. 28. 29. I giue them eternall
 life, and they shall neuer perish;
 &c. Reade the text.

Saint Iohn
 hath much
 to this pur-
 pose in this
 Epistle.

1 Ioh. 3. 24.

So the beloued Apostle Iohn,
 wrote his first epistle to this end
 especially, to confirme the faith-
 full in the certaintie of their sal-
 uation, that they should not fall
 away as many hypocrites, then
 did and daily doe. To this end,
 as hee setteth downe sundry
 markes, whereby they may
 proue themselues to be in the
 state of grace; so he giues many
 comfortable promises that they
 shall continue, and abide for ever.
 and

and more especially, Chapter 2
vers 27. *But the anointing which
ye haue receiued of him abideth
in you, and ye need not that any
man teach you, but as the same a-
noyning teacheth you all things,
and is truth, and is no lie; and e-
uen as it hath taught you ye shall
abide in him, &c.* Chapter 3. 2.
*Beloued, now are we the sonnes of
God, and it doth not yet appeare
what we shall bee; but wee know
that when he shall appeare, we shall
be like him, for we shall see him as
hee is.* Ver. 9. *His seed remaineth
in him; and much more in this
Chap. and the rest: I need not
rehearse all.*

To shut vp this point. A prin-
cipall cause of this certaintie of
our perseuerance, is that which
the Apostle Peter expresseth
saying, that *their inheritance is
reserued in heaven for them, who
are kept by the power of God, tho-
row faith vnto saluation,* And to
like effect the Apostle Iude clo-
seth

27

The Apo-
stle S. Peter

1 Pet. 4. 5.

Saint Iude

verse 24.

25.

Applicatiō.

seth his Epistle with these words; *Now to him that is able to keepe you from falling, and to preserve you faultlesse, before the presēce of his glory with exceeding joy, to the onely wise God our Saviour, be glory and maiestie, dominion and power, now and ever, Amen.*

Thus haue I gathered (you may see) good store, yet not all of those comfortable promises which God hath made to his Church in all ages, to confirme their faith, that seeing he hath freely loued them, chosen them, and called them to be his, therefore none shall euer be able to plucke them out of his hand. What remaineth then for vs (who be compassed with such a cloud of testimonies, which all agree in one) but to be perswaded with the Apostle. Rom. 8. 39. *That neither death nor life, nor Angels; nor principalities, nor powers, nor things present, nor things*

things to come : Nor height nor depth, nor any other creature shall be able to separate vs from the love of God which is in Christ Iesus our Lord.

Let vs then whensoever wee fall into this temptation, (oh, I shall neuer be able to hold out : I find my corruption so strong, or if I should bee called to any such fiery triall, as in Queene Marias dayes, I shall neuer bee able to endure them, but shall (as many then did) for feare fall away, and deny the truth.) Let vs I say, against this temptation set the many promises which the Lord hath made vnto vs, that he will neuer leaue vs nor forsake vs, yea more, that we shall be kept by his power vnto salvation, that hell gates shall not preuaile against vs ; with many the like, whereof before : that duely weighing these, and the faithfulness of him who hath promised them, we may comfort our

Z 4

hearts

What to doe in this temptation, that we shall neuer hold out.

Heb 13.5.
1 Pet. 1.5.
Mat. 16.18.

Heb. 12. 2.

Ioh. 10. 29.

Comfor for
the weak
in faith con-
cerning
their finall
perseueranc

1 Pet. 1. 23.

hearts, that he who hath begun the worke of grace in vs, will neuer giue it ouer till he hath fully finished it; for as *he is the author of our faith*: so is he the finisher of it. And hee is stronger then all, so that none shall be able to plucke vs out of his hand.

Beethen of good cheare thou poore soule, who findest some worke of grace begun in thee, yet feeling thine owne infirmities, and oft oppressed with many and sore tentations, and beholding or hearing of the fals of many great professors, art much shaken, and filled with feares of falling away; for assure thy selfe, that (*being borne againe not of corruptible seed, but of incorruptible by the Word of God, which lieth and abideth for euer*) it is not possible thou shouldest perish, or euer lose that faith and grace which is begune in thee, neither canst thou sinne vnto death, (as I vnderstand the Apostie,
1 Iohn

1 Ioh. 5. 16.) seeing this immortal seed remaineth in thee.

And this I will adde, for the comfort of all such as bee troubled with these feares (that they shall neuer hold out to the end, and thereby be stirred vp to be more diligent in the vse of the meanes ordained for their growth in graces, and perseuerance therein) that I neuer did know, or heare of any such to fall away: but vsually they who finally fall away, are such as bee secure, and presume of Gods mercy, that they shall stand, when others fall, and take this withall that then we be strongest, when we be weakest, that is, when feeling our owne weakness, and distrusting our selues, we run to God, and relie vpon him in all our necessities, which is that I haue laboured to effect in all this Treatise. The summe whereof I will in few words set downe, as for the helpe of me-

Z 5

mory,

Humble ne-
uer falla-
way.

Who falls
away.

When we
are weake
then we are
strong.
2 Cor. 12.
10. explain-
ed.

Summe
of all.

mory, so for the quickning of our spirits more to labour for this happie life by faith, which both in life and death will bee our chiefe comfort.

i. part.

I

2

A fore euill.

I

I

3

For so much as the liues and deaths of the most professours of Christian Religion, doe shew that few attaine either that comfort of saluation, or conscience of holy conuersatiō, which God hath prepared for true beleeuers, My maine scope hath bin to redresse this fore euill, and to this end I haue shewed that this blessednesse is enioyed onely by lining by faith and what sauing faith is, how it is gotten, & how we may know that we haue it both by the causes and effects, joyned together, not separated. Wherin seeing many be deceiued on either side, some presuming, others mistrusting, there be plaine markes of soundnesse set downe, whereby euery one may try himselfe.

In

In the next place we are taught how to live by faith: herein what it is to *live by faith* and how this is obtained, which is by due application of Gods promises, whereto is required serious meditation, and prayer, wherein seeing few be so fervent, as in this case ought to be, the singular gaine hereof is largely laid downe, both for consolation, and for reformation of our lives; and heerein foure rules, which be of excellent vse.

The second part of this Treatise is a direction how to apply to our particular necessities Gods promises: which being of diuers sorts, absolute, or conditionall; simply necessary, or with limitation; generall or speciall, are all accordingly to be considered. All of these being so exceeding many, to bring them to some easie order, for our better vse of them all, they be drawne to sixe heads, to which all may be well referred.

The

not to be

1

2

2. part.

6. heads.

Salvation.

The first whereof concernes the assurance of our salvation by Christ, herein first such generall promises as containe all the benefits by Christ.

Justificatiō

In the next place is more specially shewed, how wee may bee more assured by Faith of our iustification, in both the parts thereof, *1. the forgiveness of sinne*

3. Fruits.

2. the imputation of righteousness. And likewise of the fruits of these, which be, *1. our Reconciliation, 2. our Adoption, 3. hope of glory.* For further proofe that we be Gods Children, we haue assurance by sense, when we see the spirit of God working in vs such graces, as cannot bee in trnth in any, but such as shall bee saued. Among which *1. Faith* it selfe is chiefe. *2. The gift of the Spirit. 3. Sincere obedience. 4. Promises made to many particular graces as to the love of God, & of our neighbour, to the feare of God.* And so to all other fruits of faith, which
bee

4. Markes
offensible
faith.

bee markes of salvation. And because many weake, yet true beleivers, haue no feeling of their faith, and therefore bee sore discouraged, there be foure markes of true Faith where it cannot bee seene; sundry other promises of Gods fauour to strengthen our Faith.

4. Markes
of insensible
faith.

2

The second generall head of these promises for the strengthening of our faith concerning the *mortification of our corrupt nature*, wherein our faith being so weak, we haue manifold encouragements to assure vs of a full and finall victory. The generall promises, that *God will cleanse vs from all unrighteousnesse*, may suffice for all particulars.

Mortifica-
tion of our
corruptions.

3

The third generall head of promises, is to assure vs of all needfull grace to leade a godly life, herein 1. How to obaine this grace, 2. To assure vs our weake obedience shall be accepted.

Grace to
lead a god-
ly life.

In

Holy duties

In what speciall duties in euery Commandement wee be most failing. Generall promises that we shall want no sauing grace, with the right vse of these. For our further helpe, God hath made many promises of particular graces. 1. *That he will teach vs.* 2. *That he will set our hearts in frame.* 3. *that he will giue vs faith trust, hope, joy,* (which few attain to for want of faith) *to loue and feare him,* with the right vse of all. Whereas wee faile much in all holy exercises, God promisseth he wil both assist vs, and accept vs in them, as in *Prayer, for prayers made in faith.*

Assistance
and accep-
tance.

Word.

This to be referred to all spirituall Sacrifices. Whereas there is much vnfruitfulnesse in the exercise of the Word and Sacraments, euen in such as haue true grace, through want of faith; the remedie is to apply Gods promises (which be many) especially when they goe
to

to these duties. The Sacraments be much more abused, the remedie is to consider Gods faithfulness in the scales.

The fourth head concerneth afflictions: wherby many be discouraged, no helpe but by faith.

Four groundes of comforts. 1. All afflictions come from God, and that to all his children. 2. In what manner God afflicteth his most wisely, and most lovingly, his wisdom is in the meetnesse of the correction, and in the iust measure & continuance thereof, Gods loving and tender dealing with his, is plentifully set out vnto vs for our comfort.

3. The excellent ends and fruits of afflictions, generall is blessednesse 3. speciall benefits by afflictions, 1. they be *tryals of our strength & weaknes*, many iudge amisse, and be mis-iudged by others. 2. Benefit by afflictions is, wee bee purged from our corruptions. 3. By these Gods

Sacraments.

4
Concerning afflictions.

Meete afflictions.
Iust measure held in them.

3
Excellent ends of afflictions.
3. Speciall benefits by afflictions.

gra-

graces in vs bequickned, specially faith & patience. All which benefits being so desired, and not attained without afflictions should make vs rejoyce in them
4. comfort in afflictions, God will helpe vs and deliuer vs.

5
Earthly blessings.

The fift head is, that we shall not want any earthly blessing needfull 1. generall promises. 2. particular. 1. long life. 2. health. 3. wealth. Under welfare many other be contained 4. good name. 5 & lastly, for our posteritie. 1. That God will increase them. 2. Abundantly blesse them.

6
Perseuerance

The sixt and last head of promises for our liuing by Faith is for *Perseuerance*, which being not onely doubted of, but gain-said, God hath spoken much for our comfort, on which wee are oft to meditate, that we may hold out to the end, & so overcoming we may enjoy all those rich promises mentioned in the 2. and 3. chapters of the Reuel.
This

This is the summe of that which more at large (according to my poore abilitie) I haue layd out in this Treatise: what I haue sought herein, I must leaue to him, who knowes and shall iudge euen my intention, as well as my actions; what may be the profit hereby to Gods people, the effects shall shew.

Authors
intention.

Readers
profit.

And this I may say, that had I not conceiued good hope thereof, I should neuer haue spent so many yeeres about it. And if I had not beene much encouraged by sundry men of good esteeme in our Church, who perusing it, after a sort charged me, not to bury my labours, but to communicate them, to all that will receiue them; mine owne meane conceit of my selfe and labours, would haue kept them still close from so publike a view and censure.

Many
yeeres spent
about the
substance of
this treatise.

Not published with-
out good
encourage-
ment.

Exhortation
to labour
for faith.

Now to shut vp all, I doe instantly beseech in the Lord, eue-

ry

1

2

ry soule, who truely lamenteth his want of comfort in Gods fauour, in all his necessities, and weaknes of obedience in all duties required, both which, doe principally arise from the want and weaknes of faith: that they would *aboue all* (as the Apostle himselfe exhorteth, *Eph 6. 16.*) labour to get, and strue to maintaine this precious grace of fauing faith, in such manner, and by such meanes, as in this Treatise hath beene set downe.

And for the better attaining herevnto, their owne experience shall shew how needfull it shall be to make this a daily practice to meditate vpon Gods promises, specially such as most concerne their present condition, and to this end to commit to memory, and to learne without booke one or two principall promises for euery purpose as I haue set them downe, or themselves may obserue, that so they may

To learne
speciall
promises,
one or two
atleast for
euery pur-
pose.

may haue them readie for their vse.

As for example, when they would goe to Prayer, thinke seriously of that promise, Rom. 8.26. *Likewise the spirit also helpeth our infirmitie: for we know not what wee should pray for as wee ought; but the spirit it selfe maketh intercession for us, with groanings which cannot be uttered* Vers. 27. *And he that searcheth the hearts, knoweth what is the minde of the spirit, because he maketh intercession for the Saints, according to the will of God.* Or that of Iames 1.5. *If any of you lacke wisdom, let him aske of God, who giveth liberally to all men, & upbraideth not: and it shall be giuen him.* I make no doubt but the due consideration what God hath said in either of these, will put life into any Christian heart more comfortably to set himselfe to this holy dutie.

The like isto be done when we

Prayer.

Gods promises will put life into a Christian heart.

Callings.

wee goe about our callings. Psal. 121. 8. *The Lord shall preserve thy going out & thy coming in, from this time forth and for evermore.*

Afflictions.

So when any crosse befallerth vs, remember that vnualueable promise. Rom. 8. 28. *Also wee know that all things work together for good, to them that love God, to them who are the called, according to his purpose.* And that 1 Cor. 10. 13. *There hath no temptation taken you, but such as is common to man, but God is faithfull, who will not suffer you to be tempted above that you bee able: but will with the temptation, also make a way to escape, that ye maybe able to beare it.* The same is to be said for the rest, as more largely hath beene handled.

To set apart some time euery day.

To this end I doe aduise euery one to set apart some time euery day (if there be no iust hinderance) to this dutie of nourishing their faith, by prayer, and me-

meditation on Gods promises which although I feare it bee rarely practised, yet I dare commend it to be of admirable gaine to all good purposes, and holy practises of Christianitie, euen in dayes of prosperitie, though more specially in times of aduersitie.

To nourish
faith by me-
ditatiō and
prayer.

And herein, the more to stirre vp all who desire to *see the goodnesse of the Lord in the land of the liuing.* I will adde this of mine owne experience, both in my selfe, and others not a fewe, with whose state I haue bin acquainted, that as there can be no sound comfort in any part of our life without faith, and yet nothing more hard to keepe in life, then true faith: so this is the chiefe cause, why so fewe finde that good assurance of their salvation; that comfort in afflictions; that power against their corruptions; & that growth in grace, which full well they might, if the

Psal. 27. 13.

Hard to
keepe faith
in life.

Cause here-
of.

1 Cor. 13.5

Iude 3.

Last suite.

the fault were not in themselves for that they do not make this a daily practice to examine themselves, *whether they be in the faith* (as the Apostle exhorteth:) that so finding their weaknesse, they might bee stirred vp more constantly and painefully to *strive for the maintenance of their faith*, whereof they shall haue such daily vse, that without it there can bee no proceeding, but rather a daily decay in all Christianitie.

In consideration of all which I make this my last suite to all such, onely to make triall of this dutie of daily nourishing and increasing their faith, which if they shall endeavour not slightly but carefully with knowledge & conscience, I make no doubt but that they shall finde, at least so much as shall encouragethem to goe forward, till they shall be further satisfied: onely we must referre to God, both the time when

when, and the measure how much, it shall seeme good to his wisdom to bestowe on vs.

And for my part, I will not cease to pray vnto God for them all, that he would fulfill all the good pleasure of his goodnesse and the worke of Faith with power. So be it.

2 Theſ. i. ii

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4

5



The principall matters
contained in this
Treatise.

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1 **F**EW attain to that sweet
estate they might in this
life.

2 So little comfort in certain-
tie of salvation.

3 Or constancie in holy con-
versation.

4 To live comfortably, and
die happily is attained
onely by Faith.

What is to live by Faith.

5 Herein bee contained two
pillars of Christian pro-
fession.

1 All grace we want is to
be had onely in Christ.

2 All this grace in Christ
is ours by Faith onely.

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Commencement

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THE
VVAY TO
A BLESSED
ESTATE IN
THIS LIFE.

BY
EZEKIEL CVLVERVELL.



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THE
WAY TO
A BLESSED
ESTATE IN
THIS LIFE.



THAT which our
Lord Iesus from
Heaven writ vn-
to the Church of
Sardis; Thou hast
a name that thou livest, but art
dead, may be truly spoken of the
greater sort of not-counterfeit
Professors of the Faith in our
time: for it is cleare by the Text,
that this is not spoken of hypo-
crites, who are starke dead, but
of such who having some life

Rev. 1. 3.

Many
drowſie
profefſors.

remaining in them, are in a dead ſleepe ; for theſe of whom I ſpeake, take good paines to keepe vp a name of Chriſtianitie, both in the exerciſes of Religion, and in their outward behaviour, (though in both there be much fayling,) but in very truth there is but a little life of faith and loue in all their Profeſſion, as may appeare in their cold and vncomfortable prayers, in their wandering and drowſie hearing of the Word, and vnfruitfull receiving of the Sacraments, and much more in their abuſe and neglect of the ſecret exerciſes of Prayer, reading, and meditation by themſelues, and conference with others, ſeldome deeply bewailing their eſtate, leſſe rejoycing in the aſſurance of their ſalvation by Chriſt, as ſeldome delighting in God, with a zeale to ſet forth his glorie in every part of their life.

Though

Though this be the state of the greater part of those that haue some truth of grace in them, yet may we say againe, that there are with vs, (as in the Church of *Sardis*) *a few names that haue not defiled their garments*; that is, doe liue vnrebukably, & walke worthy their holy calling, having a sweet feeling of Gods favour vnto them, and so can boldly come vnto him in time of need, with assurance that hee doth graciously respect them, their prayers, and vnfeined obedience; who likewise doe more delight themselves in God, then in all earthly things, accounting it their greatest griefe to offend him, and greatest joy to please him; possessing their soules with confidence & patience in their greatest tryals, looking for the appearing of Christ.

A few
worthy.

This is that blessed estate to be injoyed in this life, which God

A 3

hath

Wharablef-
fed life here
may be at-
tained.

Desired by
many, not
attained.

How this
life is at-
tained.

hath prepared, (though in di-
vers measures) for the faithfull,
all which may well be contain-
ed in this short sentence of the
*Psalmist, Psal. 37. v. 4. Delight thy
selfe in the Lord, he will give
thee thy hearts desire :* which I
doubt not but all true Christi-
ans (when they haue well con-
sidered it) would be glad to at-
taine vnto : But either through
ignorance of the way how to at-
taine it ; or through negligencie ;
not putting in practice what
they know : they spend many
yeares, either securely, or vn-
comfortably ; seldome attaining
to that heavenly feasting, which
(if they were wise) might be
their daily refreshing : whose
estate I much tendring, doe en-
deavour to shew them, how this
happie life may be attained ;
which I conceiue to be onely
by a more plentifull feeding vp-
on Christ by faith. It is without
question, that all and every part
of

of our spirituall life is in Christ, of whose fulnesse we receiue grace for grace : and this is as cleare that we receiue no grace first or last from Christ, but by beleeving: in which respect Christ is truely and principally said to be our spirituall food, and beleeving to be the true feeding vpon him. Which being so, it necessarily followes, that feeding seldome, or weakely, we cannot haue much spirituall strength: and otherwise feeding plentifully and soundly, we shall be fat, and flourishing in grace, and so attaine vnto the blessed life spoken of.

For the better vnderstanding and practising whereof, this is specially to be considered, How every true beleever may daily, yea, oft in the day, by faith feed vpon Christ, that so he may receiue from him all spiritual nourishment, for his refreshing and strengthening to every good worke.

A 4.

This

Ioh. 1. 16.

Ioh. 6. 27.
35. 34.

How to
feed oft in
the day on
Christ.

This is done by setting before vs those sweet promises, which God hath made to vs, for the strengthening of our faith in all our necessities : and, so particularly to apply them to our selues. Whereby we may comfortably assure our selues, that we shall enjoy that which God hath promised. Wherein we are first to get the true meaning of that which is promised.

Secondly, To see we haue a good warrant, that this is promised to vs, that thereupon we may conclude, we shall certainly enjoy that which God hath promised, seeing he is faithfull who hath promised.

Examples.

But seeing this is not well conceived by many, I will make it plaine by example. **1 Cor. 1.30** it is said ; *But of him are yee in Christ Iesus, who of God is made unto vs wisdom, and righteousness, and sanctification, and redemption.* In which is as much said

said as may be conceived, or desired; the meaning whereof is, that every true beleever, is by Gods spirit made a living member of Christ Iesus, from and in whom, he is made by God a true partaker of all things needfull to salvation: that whereas he is by nature foolish, guiltie, filthy, and in bondage, now in *Christ* he is made perfectly wise, righteous, holy, freed from all his enemies, and forestored to full happinesse. This promise of God being clearely vnderstood, must now bee applyed particularly by every beleever to himselfe, thus: Seeing God who is all-sufficient, and faithfull, hath in his Word, which is Truth it selfe, promised these great benefits (in which all are contained) to every true beleever, therefore I who doe truly, though weakely, beleue in Christ, may boldly assure my selfe, that all these be mine, and

A 5. there-

therefore I shall not want any thing needfull for my present comfort, or eternall happinesse. Which whosoever doth daily practise in this manner to maintaine, and increase his Faith by application of this, and all other of Gods promises, he shall daily more and more enjoy in this life that blessed estate we speake of.

**Pray for
Faith.**

But for as much as faith is the gift of God, and we cannot further beleue then wee be drawne by Gods spirit, therefore we must joyne often, and fervent prayer; that God by this meanes would increase our faith.

Not easie.

This may seeme easie to be performed, but vpon better tryall, it will not be found so easie to doe it effectually; for besides our own great vntowardnesse to beleue, I cannot thinke of any dutie, wherein our common Adversary will vse more cunning,

cunning, and diligence to hinder vs, then in this: either by keeping vs from the worke, or beguiling vs in it: whereby it comes to passe, that very few doe (to any good purpose) practise the same.

Amongst many lettes which hinder the faithfull practice hereof, I obserue these two, in two diuers sorts of beleeuers. The former in those, who not sufficiently feeling their wants, and too much contented with their estate, doe not so prize Christ, and this blessed estate in him, as may moue them to take this paines, and therefore never reach vnto this growing grace, whereunto they might come, if the fault were not in themselves.

The other let is in those who highly prizing the benefit, and earnestly labouring for it, are by the sense of their owne unworthinesse, so kept downe, that

Two chiefe
lettres.

1. Not
prizing *Christ*.

2. Our
unworthinesse.

that they cannot with any hope looke vp, for so great a blessing.

Remoue of
the first let.

For the remooving of both these lettes, the first sort are to bethinke themselves, what an vncomfortable account it will be, when God shall call them to it, to see how many yeares they haue spent, with little growth in grace, either to the glorie of God, or good example to others, or to the peace of their owne soules. Whereas on the other side, they might haue attained vnto such a sweet life, as would haue beene a heaven vpon earth: namely, *To reioyce alwayes in the Lord.*

Of the second let.

For the other poore soules, who are kept downe with the sense of their owne vnworthinesse, they are to know, that all Gods promises are free and vnderferved, so as no vnworthinesse ought to hinder them from beleeving: yea, rather they that haue

haue the most sence of their owne vnworthinesse, haue most encouragements to beleue, for that voyce of Christ, *Come vnto me all you that are weary and heauie laden, and I will ease you,* serues not onely for our first conversion, but in all our distresses whatsoever, throughout the whole course of our life.

Mat. 11. 28.

If any escape both these lets, and goe about this worke, then will Satan vse all his skill to beguile both sorts; such as are weake and heauie hearted, soone discouraged, he tempts and perswades, they labour in vaine, and doe not beleene, when indeed they doe, as shall appeare. The other sort who are too well conceited, & light-hearted, Satan labours to perswade, that they haue more faith then indeed they haue, and that their case is better then in truth it is.

Satan will beguile:

Some, that they beleene not.

Others, that they haue more faith then they haue.

It

It shall be therefore the wisdom of all who shall not be deceived, carefully to examine & try themselves; which that they may the better doe, let them consider of these marks that follow: whereby either sort may certainly judge of themselves.

Four
marks of
Faith not
seene.

1. Griefe
for want of
Faith.
2. Constant
labour for
it.
3. True
loue to
God.

For such as conscionably endeavour to nourish their faith in such manner as hath beene shewed, and yet finde no comfort, but feare they doe not beleeue, (when as indeede they doe) these are to discern their faith by such secret operations, as doe certainly shew faith to be there, though it be not seene: namely, An vnfeigned griefe for the want of faith, with an vncestant endeavour for the attaining of it. Againe, A reverent esteeme of God, and heartie affection of vnfeined loue to him, which cannot be without some former apprehension of Gods

Gods loue to them, which is in many, (though they see it not.) And lastly. A tender Conscience, fearing to displease God, euen in smaller matters, which others little regard. Whosoever shall finde these fruits, (which cannot come but from faith) may certainly know, that there is a roote of faith grounded in their hearts, though they see it not. But such as haue no feeling of their faith, and see no such effects in their liues, haue just cause to thinke that they haue no faith at all.

4. A tender conscience.

No fruits,
no faith.

As for the other sort, who are too well perswaded of themselves, that they finde comfort in meditating on Gods promises, wheras indeed they deceiue themselves, and haue not that faith they imagine, as their fruits doe shew.

Notes of
true and
falle com-
fort.

This may be discerned by these notes;

First, True comfort is vsually

1. True, is
hardly got.

ly very hardly gotten, with much prayer and labour, and it is oft a long time before this be felt: therefore they who vpon their first thoughts on these promises, finde comfort that they haue part in them, may so farre mistrust, all is not sound, till they shall see some better prooffe thereof: which if they doe not, but for all this will be confident, that all is well, it is to be feared, their comfort is not sound.

2. Feare of
deceit.

For this is another propertie of that true comfort which springs from faith, especially in young and weake beleevers, that they (so highly valuing the benefit) are very fearefull of being deceived, and must see good evidence before they will be perswaded, that they haue this saving faith.

3. Poore
in spirit,
mourne,
and lowly.

Whereof if they shall be perswaded, yet therewithall is joy-
ned such a feeling of the weak-
nesse

nesse of their faith, and so of all grace, as makes them poore in their own eyes, and mourne for their wants, thinking lowly of themselves, and more highly reverencing the graces of God in others. Whereas they who be deceived, are as the *Laodiceans*, rich and wanting nothing, and so be merry, and too lighthearted, thinking too well of themselves, and too slenderly of others, better then themselves.

Another sure marke of sensible faith and comfort, is this, That they that haue tasted of it, can never be satisfied, but still hunger and labour for more: none more diligently vse all good meanes to grow in grace then they: Even as the strong and most healthfull bodie, doth feed better then the weak and sickly. But such as being well satisfied with that they haue, & feele no hunger, nor labour for more, it is evident their faith
and

4. Hunger
and labour
for more.

5. Answerable obedience.

and comfort are not good.

To proceed, and not to gather all that might be added hereto, this shall serue for all ; That as like fire, like heate: so like faith, like life, great or small. So that wherethere is strong faith, there must needs be great obedience, and therefore whosoever he be that is carelesse of his conversation, and barren in the fruits of a holy life, his faith must needs be weake, if not dead.

Wherefore to conclude, I advise every one, who by these markes shall discerne himselfe to be deceived with fancie in stead of faith, to goe about this worke more seriously, and to lay a better foundation of faith, and not to say, he hath found comfort, till he can bring good witness thereof. Which whosoever shall neglect, shall in the end (to say no more) lament his folly, when he who seeing his error, shall more carefully and
con-

constantly put in practise this
maine dutie of daily feeding vp-
on Christ; shall grow in grace,
and attaine to that blessed life
here, wherof we speake, besides
eternall life, the full reward of
all his labours.

FINIS.
